

*Three Propositions or Speeches, which that excellent man M. John Calvin, one of the Pastors of the Church of God in Geneva had there.*

*To which also is added, an exposition upon that parte of the Catechisme, which is appointed for the three and fortieth Sunday in number.*

*Translated into Englishie, by T. VV.*

*Imprinted at London for George Bishop. 1580.*

18

no c  
how

Three Volumes

of the  
of the  
of the  
of the

To which is added



and  
of the

of the

of the

58E. A. 2

*To the right worshipfull,*  
Syr Richard Knightley Knight,  
*and the Right Honourable the Ladie Eli-*  
zabeth his wyfe. T. W. wisheth all  
growth in goodnes, with constan-  
cie and continuance in the truth  
of God for euer and euer,  
thorowe Christ our  
Lorde.

7 DE 64



HEN I (Ryght  
woorshipfull and  
Honorable) enter  
into a deepe cōsi-  
deratiō, not one-  
ly of myne owne  
particular grieuous offences, but  
also of the generall sinnes & trans-  
gressions of the whole lande, con-  
tinually committed against God  
and good men, I am wonderfully  
cast downe in my selfe, and over-  
whelmed (as it were) with heau-  
nesse, for those great iudgements  
that by the reason of these our ini-  
\* 2. quities,

## THE EPISTLE

quities wee haue, as it were with  
gable ropes, pulled from God a-  
gainst our owne soules. But when  
I thoroughly weigh what slender  
meanes are vsed to bring men too  
God, and vnfeigned repentaunce,  
fro their former euill wayes (that  
so the plagues hanging ouer our  
heades, may be vtterly remooued  
from vs and our countrey, or at  
the least so lessened, that we be not  
swallowed vp of the same) I am  
almost as a man altogether past  
hope, that wee can bee set free  
or deliuered from those iudge-  
mentes and punishmentes, which  
the Lorde by manyfest signes and  
tokens from heauen, and by conti-  
nuall threatnings and outcries, of  
his faithfull ministers, hath nowe  
a long time denouced against this  
proud and thanklesse generation.  
For what between idle and Idoll  
mini-

## DEDICATORIE.

ministers on the one side, & blind, wilfull, and superstitious people on the other side, iniquitie is grown to so great a height, that as men make little or no conscience at all of committing sinne, so they seeme to be sunk deepe in their rebellion, and are growne as a man woulde say, senselesse of their transgressions, insomuch that men can hardly tell what to pronounce vnlesse they shoulde say thus, that by our deedes wee allow that, which by woordes in popery, we doe iustly condemne, to wit, that blindness and ignorance is the mother of deuotion.

Is it not both straunge and pitifull, and yet in my perswasion, I take it to bee for the most parte very true, that after twenty yeeres publique preaching & professing of the Gospel vnder our gracious

## THE EPISTLE

Soueraignes raigne, the people are  
verie litle, or no whit at all edified  
in the knowledge of fayth, & lesse  
builded vp (if lesse can bee) in the  
fruites of obedience and holy life:  
Not that I deny the Gospell, to  
haue taken good roote in sundrye  
mens hartes: but this I meane, that  
that number is very smal, yea euen  
as it were a cottage in a vineyarde,  
or lyke a Lodge in a Gardeyne of  
Cucumbers, or like a besieged  
Citie. If any man would doubt of  
the trueth of this, the matter it self  
is more manifest, than that it needeth  
to bee prooued: for if a man  
woulde but make his eyes and his  
eares, witness (as it were) of this  
matter, howe can he pretend ignorance?  
Who passeth thorowe any  
place of the lande that beholdeth  
not, & heareth not, generally and  
in the greatest number, pestilent  
pride, mischieuous murthers, wicked

*Isaiab. 1. 8.*

## DEDICATORIE.

ked whoredomes, open othes,  
beastly blasphemies against God,  
commō contempt of magistracie  
and all goodnes, besides a thousand  
such like abominations? So that a  
man may perceiue not a window  
onely, but a wyde wicket, or  
barne doore rather, set open to all  
maner of licentiousnes and naugh-  
tie behauour. And surely if these  
faultes were in the meanest onely,  
they were very grieuous before  
God and man: but what are they  
then, when the handes of the grea-  
teſt be the chiefest in these ini-  
quities? Be it farre from vs to be  
Stoickes, who thought all sinnes  
equall. Christians shoulde know  
(and the rather because the Lorde  
also hath reuealed the same in his  
worde) that some sinnes bee more  
grieuous, than other some are in  
his sight: yea that one and the self  
same sinne, is verie much aggraua-  
ted,

## THE EPISTLE

ted, & made more heynous, euē in  
respect of the circumstances, as  
tyme, place, person, manner of do-  
ing, &c. And what I pray you is  
the cause, of this so great disorder  
and licentiousnes? Is not ignorāce  
and negligence in Priestes (as they  
call them) and people, the mother  
and nurse of all these and such like  
wickednesses? If wee might tho-  
rowe Gods especiall blessing once  
haue the pointes and principles of  
Christian religion, diligently and  
purely propounded, and the mat-  
ter of maners, sensibly and sincere-  
ly set foorth, and by the meanes of  
our Magistrates, Gods own disci-  
pline, for the better fructifyng of  
his worde, allowed of and establi-  
shed amongst vs, & our posteritie,  
we should, no doubt, see, not one-  
ly these grosse iniquities vtterly  
banished, but also the very intice-  
ments,

## DEDICATORIE.

mets & prouocatiōs to euil, quite  
and cleane remoued: but till then  
wee may not looke for any better  
fruites than these that we haue al-  
ready reaped and rehearsed. True  
it is, that God can bring light out  
of darknesse, and make his glory  
shine forth in our shameful falles:  
but none ought therefore to loue  
darknesse (nay wee muste haue no  
fellowship with the vnfruitfull  
works of darknesse, but reprocue  
them rather) or delight in sin, but  
rather take heede that our heartes  
be not hardened through the de-  
ceitfulnes thereof. If any will of-  
fendeth that grace may abound, their  
condemnation is iuste: and he that  
knoweth his maisters wil & doth  
it not, shall bee beaten with many  
stripes. He that cannot lie, hath spo-  
ke this, & therefore no reason at al  
why we shold doubt of it: and he  
that doth what pleaseth him both in

*Ephes. 5. 11.*

*Heb. 3. 13.*

*Rom. 6. 1.*

*Luke 12. 47.*

## THE EPISTLE

*Amos. 6. 3.*

*Rom. 2. 4.*

*Hebr. 3. 13.*

heauen & in earth wil in time per-  
fourme it (without speed in an vn-  
feigned repentance) vppon vs all  
both hygh and lowe, which also  
should hasten our turning. Wce  
see then that we haue no cause at al  
to dally and delaie, and to put the  
euill day farre from vs, as the wic-  
ked do, but rather while the Lord  
in long suffring forbearcth vs, cal-  
ling vs to amendement by his fa-  
therly visitations, that euerie one  
of vs should in time thinke of and  
vse, all the meanes of our earnest  
and hartie conuersion vnto him,  
and while it is called to day, reue-  
rently hearkē vnto his voice, spea-  
king vnto vs out of his word, least  
otherwise wee bee shut out of his  
heauenly rest: for mine own parte  
(how vile so euer I bee) I may (I  
thanke my God for it) in singlenes  
of heart protest thus much, that it  
grieueth me to the heart, to see the  
great

## DEDICATORIE.

great defectes and wantes, that I know in that behalfe: And that I haue some care (though not so great, as many other good brethrē haue, neither I able to doe so much as they) by trauaile in writings of mine owne, & translating of other mens labours, to helpe forward, the increase of knowledge, iudgement, and practise, that so Gods glorie may be aduaunced, and his Church furthered in the way of life and saluation. Amongest the testimonies whereof (besides that which I haue already published to the view of the godly) I would haue this my simple & smal translation accompted also: wherein what I haue perfourmed, though I my selfe would say nothing, yet other men might both iudge and report, specially if they were able and woulde confesse it, with the French copie. This they shall assuredly

## THE EPISTLE

redly finde, that where as fewe or almost no places of scripture were quoated therein, I haue added a great number, setting besides in the margēt some shortnotes which do serue, both for the clearyng of some darke places, and also comprehend the summe(as it were) of the whole matter. All that I haue done whatsoeuer it be, I offer, vnto you (right worshipful & Honorable) & in you, to the whole church of God in this lād, beseeching the Lord in mercy to remoue all my finnes, and so to make it profitable both to you and all those, into whose handes it shall come. The considerations inducing me, to offer it vnto you, are indeed particular, as first to testifie the vnfeigned good will, which I beare towards you in Christ, in whome (to bee short) I haue a mynde chearefully to trauayle, what in me lyeth,  
and

## DEDICATORIE.

and by al the meanes that possibly  
I can, to builde you vp in sincere  
knowledge, sound zeale, and care-  
full obedience of Gods blessed  
trueth, though the meanes and a-  
bilitie that I haue to performe the  
same be very small and slender.

Secondly to set out my duetifull  
thankfulnesse, for sundry kindnes-  
ses and good turnes receiued from  
you, which I confesse to be more  
than I am able to requite the least  
part, leauing the full recompence  
thereof too the Lorde (who hath  
faithfully promised in his woord  
and therefore will assuredly per-  
form it, plētifully to reward it, euē  
in this life, if he see it so good, but  
specially in the resurrectiō of the  
righteous ) and yet thinking it  
meete and cōuenient to shew my  
self at the least thankful in words,

and by

## THE EPISTLE

2. Cor. 3, 12.

by such weake presentes as I am able to yelde. Wherein I take this to be no small comfort vnto mee, that I deale with them in whome I am perswaded, this part of Gods image amongst the rest, shineth forth very clearly: to witte, that you accept of mee, and the thinges that come from me, according to that I haue, and not according to that I haue not. But the causes which haue led mee to publish the same for the benefite and behoofe of Gods Sainctes are as generall, so many, but chiefly three. First, that thereby I myght giue some light of knowledge, to the poore ignorant people of our land, who knowe not, (because I feare mee they haue seldome or neuer hearde the same) sundrie excellent points of doctrine here propounded, and namely these great articles of our religion, to wit, the vnitie of the  
Godhead,

## DEDICATORIE.

Godhed, & the trinitie of the persons: the inseparable vniting of the two natures in the persō of our saviour Christ, from the tyme of his conception in the wombe of his mother: his offices, of kingdome, Priestthoode and prophesie: Gods euerlasting election, and his free iustification of vs in Christ, with such lyke. If any man thinke these pointes ouer hygh for our rude people (as I knowe there are some men otherwise greatly to be reuerenced, which stand muche vppon that) I would wish them to consider not onely this, that the Lorde hath reuealed these pointes in his word, to the ende that they should be taught vnto the people, but also to weigh howe that without the sound knowledge therof, it is impossible for men euer to attain saluation. So that they which stande so nicely vpon these matters, doe

not

## THE EPISTLE

*Acts. 20. 27.*

*John. 17. 3.*

*Ephes. 3. 18.*

*Hebr. 5. 12.*

not onely bewray, great, either ignorance, if they can not preache them, or vnfaithfulnes, if they doe not vtter them, because they keepe backe some part of the most necessary pointes of Gods counsell, but also testific what little hunger and thirst they haue, for the saluation of their brethren, who ought to bee as deare vnto them as themselves. Doth not Christ him selfe say, that this is lyfe eternall, that men knowe God to bee the onely very God, and him whom he hath sent Iesus Christ? And doeth not Paul pray, that the Ephesians may knowe, the breadth, length, depth and height, that is all perfection if it were possible? Oh but it is not yet tyme to propounde them, say they. Surely then I know not whe it wil be tyme. I feare me, least that may be iustly verifed in vs, which the Apostle speaketh of the Iews, that

## DEDICATORIE.

that whereas in respect of time we ought to haue been teachers to others, yet wee haue neede, againe to haue the first principles of the woorde of God laide amongst vs, and are become such as haue need of milke, and not of strong meate. Is it not a shame to be children alwayes? and are not those nurses much to be blamed, that either cannot or will not in xx. yeeres space teach their chyldren to speake readily, and to goe strongly? Would to God wee might once set aside the doctrine of the beginning of *Heb. 6.1.* Christe, and be leade forward to perfection. And yet in all this I allowe not of their curiositie, that with vnwashed handes, and voide of reuerence (to the end they may be thought profounde, and deepe in iudgement amongst men) wil enter into vaine speculations concerning these & some other points  
of

## THE EPISTLE

*Rom. 12. 2. 3*

*Dent. 29, 29.*

of which sorte are the Popishe Schoole Doctours, yea and many amongst vs that to much do tread in their steppes. There is a meane (if we coulde see it, and GOD would geue vs grace to embrace and vse the same) betweene fantasticall curiositie, and beastly blindnesse. It behooueth all, but specially those that professe godlines, as on the one side to know & proue, what that good acceptable & perfect will of God is, so to take heede on the other side, that they presume not to vnderstand aboue that which is meete to vnderstand, but that they vnderstand according to sobrietie, and as GOD hath dealt to euery man the measure of faith: and seeing secrete things belög to the Lord our God to leaue thē to him alone, least otherwise entering into the curious searching of them out, we be overwhelmed

## DEDICATORIE.

whelmed of his glory : and again  
seeing that the things reuealed be-  
long to vs, and to our children for  
euer, in care and conscience to la-  
bour all the dayes of our life to a  
diligent perfourmāce of the same,  
rather then to entangle our selues  
with fables, genealogies and fri-  
uolous questions, which breede  
contētions and brawlinges, rather  
than godly edifyng, which is by *1. Tim. 1. 4.*  
faith.

Secondly, that by this meanes  
I might stopp (if it were possible)  
the mouthes of brawling and con-  
tentious Papistes, who stande ve-  
ry muche vpon that Fable of Pe-  
ters being at Rome (the principall  
bullwarke of the Popes suprema-  
cie) and that same diuelishe do-  
ctrine of mens merites, tendyng to  
the great dishonour of almighty  
God and the woonderful disgrace  
of our sauiour Christes obediencē

## THE EPISTLE

both whiche and sundry other pointes in controuersie betwixt vs and them, are in these speeches largely layde out and sufficientlie handled. Neither am I in this behalfe of the minde of those men, who either thinke the people y-nough alredy perswaded touching these pointes: or else woulde haue them through forgetfulnesse too die out of theyr remembraunce: For the first sort, may easily be confuted, by the pitifull practise & lamentable experience, that the Lord hath shewed vs, & daily doth shew vs to the contrary: a better proof we cannot haue in my poore opinion, than that accursed rebellion in the North, Cutbert Maines practises in the west, the cōtinual sending ouer of Buls and Bables, besides a woonderfull number not onely of old subtil foxes and cruel wolues, which lie lurking in their  
holes

## DEDICATORIE.

holes, waiting for the darke night of ignoraunce and blindnes, wher in they may rauine to the ful, as heretofore they haue done, but of young cubbes also, sundry of them little about twentie yeeres olde (a woefull thing to behold) who are not ashamed, priuately in corners, and openly in great assemblies (as her maiesties Commissioners for causes Ecclesiastical, I am sure can well reporte) boldly too speake for, and stily to defend after their beastly maner, sundrie points and principles of that popishe religion. And as for the other who woulde haue Poperie weare away, without naming of it, I saye that they offende doubly : first in that they fight directly against nature. For let a man sow what good and wholesome seedes hee can in his garden, and haue not a care for

## THE EPISTLE

the cleane keeping thereof, as that it may be thoroughly weeded, whe the time and season requireth, no doubt, but that (as experience also teacheth vs) it wyll in shorte tyme be cleane ouergrowne, & become (as we say) a Wilderneffe or Forrest, if not altogether past hope of recouery, yet dangerous and chargeable to attempt the redresse thereof.

*John 3.19.20.*

*Gen. 6.5.*

*Gen. 8.21.*

Secondly in that they doe not enter into a deepe consideration, of the corruption of mans nature, and Satans cunning in this subtil shift. That man is inclined to loue darkenesse, and to hate the light, yea that he deuiseeth & doth all the meanes wherby he may continue therein, is more plaine then needeth to stande vppon, because that al the thoughts and motions of his hart are euill, and that euery day, yea euery houre of a day,

## DEDICATORIE.

day, and euerye moment of an  
houre, from his youth vpwarde.  
And what Satā meaneth hereby,  
they that are acquainted with the  
depth of his assaultes, may easily  
perceiue, to wit, still to keepe me  
in the possessiō of their old Idola-  
trie and superstition. This rather  
resteth in my iudgement careful-  
ly to be forscene vnto, and diligent-  
ly to be performed, that is, that as  
the doctrine of trueth, shoulde bee  
more often sounded into the eares  
and heartes of the poore ignorant  
people, and that Romishe religion  
soundly & with authority confuted  
by the Ministers and preachers of  
the woorde : so all the Magi-  
strates, are humbly and earnestly  
to bee intreated, and that on Gods  
behalfe and the peoples, to drawe  
out the swoorde of iustice, and  
execute the same vppon the diso-  
bedient rebellious, and obstinate  
sort: which

## THE EPISTLE

which if it might bee, yet now at the length practised, no doubt but it would somewhat delay the heate of these lusty bloodes (as you would say) that spare not to brooch and spreade abroad decaueable errors (which the auncient among them, supposed great clarkes and gray headed men, dare not openly and in plaine termes aduouch for feare of some punishment) and bewray the hardhartednesse, cankered malice, and cursed hypocrisie, of that horned generatiō, who then, either for feare of due punishment, would renounce their religion, though it were but dissemblingly, or else declare their want of wit, and wilfulnesse, in yeelding theyr bodies a sacrifice to Satan, as Story, Felton, Maine and some other haue doone,

The third & last reason is, that

I

## DEDICATORIE.

I might in Christ comfort some,  
whō I know to be sore pressed &  
beaten downe, with the fearefull  
feeling of the weight, of their own  
greeuous iniquities & transgressi-  
ons, and so in charitie reache out  
my hande, to helpe them what in  
me lyeth, out of the clawes and  
clouches of sinne and Satan. It is  
very true that the Authour doeth  
not of purpose handle in these dis-  
courses, that most sweete pointe :  
and yet notwithstanding, shall the  
afflicted conscience finde herein,  
many notable sentences tēding to  
that end, which if they bee well  
weighed, & rightly applied to the  
soule, will no doubt be both com-  
fortable and profitable too them :  
cōfortable, in that they will serue  
to raise them vp in spirituall ioye,  
and assured hope, of the free pardō  
and full forgiuenes of all theyr  
sinnes;

## THE EPISTLE

sinnes, thorow Christes death and blessed obedience: and profitable in this, that they shal instruct them to walke, with greater care & conscience of perfourmaunce, both of generall & speciall ducties, before God and their brethren, than heretofore they haue done. Nowe, because this number is very smal (for Satan and sinne hold the most part of men Captiues in senselesnes of their euill) I thinke it good in this place to adde this warnyng: that my meanyng is not heereby to worke carelesnes, in the harts and heads of any whatsoeuer dissolute persōs, (who I know are ouer ready, to snatch that to them selues, which doeth not belong vnto thē, and vnder that pretence to abuse Gods goodnes, and to turne his grace into wantonnes:) but to minister comforte of conscience rather, to those that are cast downe, with

## DEDICATORIE.

with the true taste and feelyng of their filthinesse, and the wrath of God agaynst them for the same: whole case though for a while it be miserable in respect of theselues, and lamentable and pitiful to the, that are truly touched with Christian charitie, and vnfeigned good will in the Lord towards them, yet is the state of it selfe profitable, because that thereby, as it were, by a bridle, the Lorde withholdeth his from running ryote, with the rest of the world, and shalbe in the ende (assuredly) comfortable, because that being exercised in that schoolehouse of God, and feelyng the ioy and comfort of him, that is the father of mercyes, and the God of all comfort, they shall bee <sup>2. Cor. 1. 3.</sup> able, not onely to comfort them selues, but to comfort others also which are in any affliction, by that comforte, wherewith they themselves are comforted of hym.

So

## THE EPISTLE

So that, so farre of should we bee,  
from disliking either in our selues  
or others, this feeling estate of our  
owne wretchednes and miserie,  
that wee should rather esteeme of  
it, as one of the speciallest blessings  
that can come vnto vs in this lyfe:  
as whereby indeed Gods glorie is  
greatly magnified, his mercy mer-  
ueilously manifested, wee oure  
selues rightly instructed, in care &  
conscience to walke before him,  
and others which are afflicted, in  
vs & by vs Christianlie comfort-  
ed thorow Christ. But touchyng  
this point, and the particular con-  
solations, that God hath left vs in  
his worde, to cheare vs vp, when  
we shalbe so cast downe, I shal say  
more hereafter God willing, in a  
seuerall treatie that I haue begun  
(if the Lorde strengthen me to fi-  
nish it) of that question and argu-  
ment, In the mean while, I beseech  
all

## DEDICATORIE.

all Gods children, and amongst  
the rest, you (Right woorshipfull  
and Honorable) as most deare vn-  
to me, to accept of that louingly,  
which I haue presētly don & pub-  
lished vnder your names, whatso-  
euer it be: Vherof, this is all that  
I minde to say at this tyme, that as  
the Authors worthie name & iust  
credite, can not but commend the  
matter: So these fewe lines that I  
haue writtē (as my bodely weak-  
nes, & inwarde grieues would suf-  
fer mee) touchyng some pointes  
(wherein I might haue bene long  
and large I confesse) will bee suffi-  
cient I hope, to stirre vp the Chri-  
stian Reader, the better to loue and  
lyke, and the more willingly and  
diligently to read and peruse, this  
presēt treatise, that so he may pro-  
fite in sound knowledge and bles-  
sed obedience: which if it shall  
please God in mercy to graunt, I  
shall

## THE EPISTLE

shall haue that which I greatly desire, and so shall thinke my poore paines well bestowed, besides all that, I shalbe thereby encouraged, to goe forward with some other work (as occasion shal serue, & the Lord shal inable me) either of this excellent mans, or mine own. The god of al grace blesse you both, & al yours, with the whole household of faith wheresoeuer, making vs al thorow the single sight, of our spiritual & bodily wats whatsoeuer, in assured perswasio to repaire vnto him, who hath a plerifull supply for all distreffes, that so we may in the end truely magnifie, the riche grace and mercy of this our good God in Christ. So be it. At London, the 20. day of this December, 1579.

7 DE 64

Your Worships & Honors alwayes  
readie and humble. T. W. The  
Lords most vnworthie.

CELL, FCS



**A Proposition, or speech**  
made by M. Iohn Calvin, vppon  
the beginning of the Gospell accordyng  
to Saint Iohn, in which the deitie or  
Godhead of our Lord Iesus Christ  
is excellently prooued.

- 1 In the beginning was that woord, and  
that woorde was with GOD, and that  
word was God.
- 2 This same was in the beginning with  
God.
- 3 All things were made by it: and with-  
out it was nothing made of that which  
was made.
- 4 In it was life, and that life was the  
light of men.
- 5 And that light shineth in the dark-  
nesse, and the darknesse comprehended  
it not.

7 DE 64



This woorde Gospel, The word Go-  
signifieth the decla- spell what it  
ration that God hath meareth.  
shewed vs, of his  
loue in our Lord Je-  
sus Christe, when hee  
sent hym into the  
world.

## A Proposition by M. Io. Cal.

Distinction of the  
Scripture.

If any man  
speake, let hym  
speake as the  
words of God.  
1. Pet. 4. 11.

woorde: which thing we ought well to  
marke, because it is very much to know  
the vse of the holy Scripture, euen in re-  
spect of the wordes it vseth. It is true  
that wee ought not to stande simply or  
onely vpon the wordes: and yet for all  
that we are not able to comprehend how  
excellent Gods doctrine is, vnlesse wee  
knowe the proceeding that it vseth, and  
also what is the stile and speech thereof.  
And indeede wee are so muche the more  
to mark & weigh this word, because it is  
a very comon received sentēce to distin-  
guish the holy Scripture into the law &  
the Gospel: & those that speake thereof  
in that sort, meane, that all the promises  
which are cōteined in y<sup>e</sup> old Testament,  
ought too bee referred to this word Go-  
spel. True it is y<sup>e</sup> theyr meaning is good,  
but for all that, y<sup>e</sup> holy Scripture vseth  
not such maner of speache, and we ought  
to be sober in that respect, and to yeelde  
such a reuerence too Gods spirite, as to  
keepe suche a maner of speaking as bee  
himself vseth to teach vs withall. Behold  
thus muche then concerning the woorde  
Gospel, which is a publishing that God  
hath

hath made vnto vs at the commyng of  
our Lorde Iesus Christe his sonne, de-  
claring himself a father to all the worlde:  
as also Saine Paule speaketh thereof  
in his Epistle to the Ephesians, when he *Eph. 2. 14*  
saith that Iesus Christe came to preache  
the Gospell vnto them that were nigh, &  
to those that were farre of from God:  
nigh, to wit, the Iewes, who were alre-  
dy entered into the Couenauent with  
God: and far, to wit, of the Pagans and  
Heathen, who are as it were far remo-  
ued from his Church. Nowe when wee  
shall haue looked euery where, we shall  
finde that this woorde *Gospell* is not ta-  
ken in any other signification. And be-  
holde also wherfore men haue giuen this  
name or title to the iiii. histories that are  
written touching our Lord Iesus Christ  
howe hee came into the worlde, and was  
conuersant therein: howe he dyed, rose  
agayne, and went vp into heauen: men  
I say, haue giue the name or title of the  
Gospell to this. And why so? because  
the substance of the Gospell is compre-  
hended in the person of God his sonne as  
I haue already said. The ancient fathers

## A Proposition by M. Io. Cal.

The difference  
betwene the fa-  
thers vnder the  
law, and vs vn-  
der the gospel.

2. Cor. I. 20.

2. Tim. 2. 8.

had in deede the promyses of saluation: they were also very well assured that God would be their father, but yet they had not (in such plaine sort as we haue) the gage and pledge of Gods loue towards them, and of their owne adoption. For when Iesus Christe came into the worlde, then God signed and sealed his fatherly loue vnto vs, and wee had the full testimonie of life, and in deede haue also the substance thereof in Iesus Christe, as I haue already sayde. And this is the cause why S. Paule sayth *that all Gods promises are in him, yea and Amen:* to wit, because then God ratified and confirmed all that which he had spoken before, & had promised to men. So then it is not without cause that these foure histories (wherein is declared vnto vs how the sonne of God was sent, that he tooke mans flethe, also that hee liued here vppon earth amongst men) haue beene so named. Men then haue comprehended all this vnder the worde Gospel, because therein it is declared and set out vnto vs, how God hath made perfect and accomplished al that which was requisite

requisite for mens saluacion, and that wee haue had the fullfilling of al, in the pers<sup>n</sup> of his sonne. Indeede S. Paul speaketh of his Gospell, but after what sort: It is not as though he had writtē an history of the Gospell, but because his doctrine was conformable and agreeable, to all y<sup>e</sup> which is contained therein. So according to that which I haue already said, when the Gospell was preached vnto vs, it is a plaine manifesting of Iesus Christ to the ende that wee shoulde knowe that in him all thinges are perfected, and that we haue the trueth of that, which had bin promised in all times before. And yet for all this, S. Pauls Epistles, are not called the Gospell. And why so? because that therein we haue not a continual historie which declareth vnto vs after what sort God sent his sonne, how it pleased him that in putting vpon him our nature, hee might haue a true brotherhood with vs, how he died, rose againe, and ascended in to heauen. This I say, is not largely laid out, with a continuall order and course of speech in S. Paule, very certaine is it, that the doctrine which is contained in his Epistles, is conformable and agree-

S. Pauls E-  
pistles, not cal-  
led the gospell,  
& in what sence

A Proposition by M. Io. Cal.

able with the doctrine of the Gospell :  
But for all that, that worde *Gospell*, is  
specially attributed too these foure hi-  
stories, for the reason which I haue alre-  
dy alleadged. Nowe where wee say that  
the substance of the Gospell is compze-  
hended in the person of the Sonne of  
God, this is not onely to say that Iesus  
Christ came into the worlde, but that we  
should know also what his office is, what  
charge God his father hath committed  
vnto him, and what vertue and power he  
hath, which thing wee ought to marke  
well : for from thence wee may gather  
the difference of the Gospell according  
to S. Iohn, and those which the other  
three wrote. The iiii. Euangelists agree  
very well in this, that they declare vnto  
vs, howe the sonne of God appeared in  
the worlde, that he became true and very  
man, like vnto vs in al thing, sinne excep-  
ted. Afterwardes they declare vnto vs,  
howe he dyed, rose againe, and ascended  
into heauen. To bee short, all that was  
committed vnto him, to drawe vs to god  
his father by, is declared and set forth  
vnto vs therein. But there are two  
things whiche are peculiar too Saine

gather in the 4.  
Euangelists a-  
gree.  
Meb. 4 15.

*Iohn*

*Iohn*: One is, that hee stayeth and standeth vpon the doctrine of Iesus Christ, more then the other Euangelists doe: The other, that with a greater liuelyness he declareth vnto vs Iesus Christes vertue and power. True it is, that the other Euangelistes speake wel of the doctrine of Iesus Christe, but that is rather briefly & shortly, as who haue collected some small Summaries and Abridgements thereof. But S. Iohn maketh a long & large declaratiō therof, as we see in the sixth Chapter, where mention is made of that myracle which he wrought in the wilderness, when hee refreshed and fed so great a multitude. For there vpon S. Iohn commeth to enter into speech and to shewe howe Iesus Christe is the bread of eternall life. We see then this doctrine of Iesus Christ, which was declared at large by S. Iohn, and that with a more great dilating & discoursing thereon, then is set out by the other Euangelistes, yea we see that they quite and cleane omitted that doctrine. So much also may be sayde of the reste: for after that hee hath touched some myra-

Iohn hath two things peculiar too himselfe from the other Euangelists.

Iohn. 6. 1. 2.

## A Proposition by M. Io. Cal.

John. 12. to 18.

The Gospel according to S. Io. giveth light to the other Evangelistes.

cles and histories, he alwayes commeth back to the doctrine, and taketh occasion too enter into the matter too handle and speake of the power of our Lorde Iesus Christe: as from the xii. Chapter til you come to the historie of the Passion he intreteth of nothing, but this doctrine. So then nowe wee see what difference there is betwene the Gospel according to S. Iohn, and the other three Evangelistes, insomuch, that to speake rightly, the Gospel according to S. Iohn, is, as it were the key, too geue vs some entraunce and opening to the other. For yf wee reade S. Matthew, S. Marke, and S. Luke, we shall not so well know wherefore Iesus Christe was sent into the worlde, as when we shall haue read S. Iohn. Having reade S. Iohn, wee shall knowe afterwarde too what ende it serueth vs, that Iesus Christe hath wrought, and also that he hath taken mans flesh, and that he died and rose agayne: Wee shall knowe I say, what is the ende and substance of all these thinges in reading this Gospel. And this is the cause why he standeth not so much upon the history,

as

Upon the first of Iohn. 5

as we shall see by the order which he will keepe hereafter. It is true, that these things rightly deserue, to be more largely diducted & layd out: but because there is great matter in the Texte which wee haue to expounde, I doe but touche these thinges as briefly as I can. Wherefore let vs content our selues with that which we haue summarily & shortly touched, concerning the office of Iesus Christe: that is to say, that S. Iohn declareth vnto vs how he was sent of God his father, to the end he might accomplish and make perfect the saluation of men. Hee declareth howe he tooke mans flesh, and howe hee dyed also, and rose againe, that he is the pledge of Gods loue, that hee is (as it were) the soule of our redemption, & that Gods promises are in hym ratified and established. Moreover wee must marke (as I haue already sayde) that S. Iohn toucheth the stories more briefly then the other thre Evangelistes doe, but for all that he stayeth him selfe more vpon the substance of the matter, that is to say, to declare vnto vs what the doctrine of Iesus Christe is: and what charge

Wherefore  
Christ came in  
to the world.

The summe of  
the Gospell ac-  
cording to S.  
Iohn.

## A Proposition of M. Io. Cal.

God the father hath committed vnto him: and to be shor, what is his vertue, his power, and goodnesse towards vs. As concerning the signification of the worde in it selfe, *Gospell* is as much too saye, as a good newes or glad tidings: but this worde ought to be vnto vs as it were halowed or sanctified, to the end to cause vs to hate the thinges of this worlde, and to the ende that we might knowe, that all our goodnesse and our felicitie, ioye, and glory is in Iesus Christ alone. Wherefore when we shall pronounce or speake this worde *Gospell*, which is as much too saye, as good newes or glad tidings: Let vs learn not to reioyce beyond measure, in the thinges of this worlde which are brittle and vayne: let vs not reioyce in delights, in pleasures, nor in any thing whatsoever it be: but let vs be glad and reioyce in this, that Christe was sent vnto vs, that God is offered and geuen vnto vs in his person: that Iesus Christe is come too the ende that hee myght bee our reconciliation betweene God and vs that God accepteth vs for his children, to the end we shoulde not perishe and be  
con

Wherein true  
Christians  
shoulde chiefly  
reioyce.

condemned. Behold how this word ought to be sacrificed or hallowed unto us, to the ende to cause us reuerently to regarde that inestimable goodnesse, which hath been brought unto us by our Lord Iesus Christe. And it is expressly sayd, that this Gospell is according to *S. Iohn*, too the ende we should know, that it is not from a mortall man, but that *S. Iohn*, was only the minister or meane thereof. From whom then shall wee say that wee holde the Gospell? From *Saint Iohn*, or from Iesus Christe? Certainly from Iesus Christe. And in deede Iesus Christe useth this maner of speech, as to say, that the doctrine is not his, but that he preached it in the authoritie of God his father from whom it proceeded: and all this is to the end that wee should beare so muche the more reuerence to this doctrine, and that we shoulde not receiue it, as a common thing, but as the pure trueth of God, which was preached and declared by his onely sonne. *S. Iohn* then was indeede the meane or instrument that God vsed, even as a penne that wil write in a mans hand, but yet for all that

The Gospell is  
from Iesus  
Christe.

*Iohn. 7. 16.*

## A Proposition of M. Io. Cal.

that wee must not receiue the Gospell;  
which was written by him, as from a  
mortall man. Let vs nowe come to the  
Text. *The worde* (saith he) *was in the be-*  
*ginning.* The purpose of Saint Iohn is  
too declare vnto vs how the sonne of god  
did not then beginne to bee, when hee ap-  
peared or shewed himselfe in the worlde:  
neyther yet that then he began onely too  
spread abroad his power in euery place,  
(for he was already from all time, and be-  
fore al time, his power abroad alreadye  
in hym selfe, and hee tooke it not from a-  
ny other) but that there was a power  
which was in the worde of GOD from  
the beginning, which at the last was ma-  
nifested, and we know it now, seeing Je-  
sus Christ hath been sent into the world:  
Wherefore S. Iohn mente too declare  
here that whē Iesus Christ came into the  
world, he that cāe was our eternal God,  
who also hath redeemed vs. But yet to y-  
ende that wee may the better vnderstand  
the whole, wee must particularly and by  
pceemeale marke the thinges that are  
here spoken, *The worde was in the begin-*  
*ning,*

Christ is very  
God from all  
eternitie.

*abode*

ing. There is no doubt, but that hee  
 heere calleth the Sonne of God The  
 woorde. The reason is, because it is that  
 very wisdom which hath alwayes byn  
 in God, and his Counsell, and his  
 power. True it is, that wee haue not  
 in this place the thinges declared and  
 set out, as they are in their owne great-  
 nesse and excellencie, I meane, even as  
 they are here propounded and set forth  
 vnto vs by S. Iohn. For albeit that the  
 spirite of God spake by his mouth, yet  
 so it is, that he hath not yet declared and  
 set forth the matters vnto vs, in theyr  
 greatnesse and maiestie. And heerein  
 we derogate nothing from the spirite of  
 God, when wee say, that he hath not ful-  
 ly and in perfection set out the thinges  
 which are heere signified vnto vs, for the  
 holpe Wholpe therein applieth him selfe  
 vnto our infirmitie and weakenesse.  
 And indeede, yf wee should heare God,  
 speaking vnto vs in his maiestie, it shold  
 be vnto vs vnprofitable for vs, because  
 wee coulde comprehend or conceiue  
 nothyng thereof.

The Christ  
 called the word.

The Lord in  
 setting out him  
 selfe Christ to  
 vs, had respect  
 to our weak-  
 nesse.

## A Proposition of M. Io. Cal.

So then, because we be carnall, hee must  
needes stut and stammer as it were, or else  
he woulde not be vnderstoode of vs. By  
this then we see, that wee are too vnder-  
stande, that God is as it were become  
little, and hath abased him self, that he  
might declare hymselfe vnto vs: And  
y so it is, tell me, how should it be possi-  
ble to expresse what Gods maiestie is,  
If we speake mens speech and wordes?  
Is it not think you a farre vnequall mea-  
sure? S. Iohn then albeit he be the holy  
Ghosts instrument, speaketh not of these  
matters, according to their greatnes, and  
yet notwithstanding hee speaketh in a  
speache, whiche is as it were vnkowne  
to vs. And therefore wee must conclude,  
that the secretes which are contained in  
this place, are not so openly and plainly  
declared, as that wee are able too vnder-  
stand the same, in such sorte as we vnder-  
stand the matters of the worlde: but let  
vs content our selues with that which is  
heere simply declared vntoo vs: for our  
Lorde knewe that which was sufficient  
for our good, and hee applied hymselfe  
vntoo vs and our infirmities, in suche sorte  
that

God hath in his  
worde revealed  
sufficient for  
his children.

that hee hath not forgotten or omitted any thing which was good and profitable for vs to know. So let vs learne to keepe vs faste too this puritie and simplicitie of his doctrine, considering how the worlde in this behalf hath been fouly abused by foolish imaginations, and vaine speculations, and by a certayne diuelish boldnesse: For when the question hath beene to handle these matters, men haue ouerwhelmed themselves in asmuch as they ment (besides the reuelation of of the doctrine) to search out w<sup>th</sup> a certaine curiositie and boldnesse, the eternall essence and beyng of Almighty God: as a man in the Papacie shall heare disputations that are made thereof, euen as if men disputed of a flocke of Gotes, or I knowe not whereof. They haue no more reuerence to God, the to a beast: Now we neede not seeke out a better witnesse against the doctrine of the Sophisters of Sorbone to knowe that the Diuell raig- neth there; and hath alwayes raigned there, the this. And this I say, that albe- it they doctrine were not false, yet so it is that when men see they haue so little reuerence

Sorbone, is the name of the place, wher the brotherhood of the Sorboni- fies, doe yet re- manine to this day in Paris.

## A Proposition of M. Io. Cal.

reuerence and regarde to Gods maiesty,  
wee must needes say that it is a diuelishe  
doctrine, euen that I meane, which is at  
this day practised, by the *Sophisters* and  
*Sorbonistes*, in all the Popes Colledges.  
So then, let vs (as I haue saide) content  
our selues with that simplicitie, which is  
declared vnto vs by the holy spirite, for he  
toucheth and speaketh of that which is  
good and profitable for our saluation:  
and as I haue already declared hee hath  
heere brought and deliuered vnto vs that  
which was meete and fit for vs to know.  
Let vs come nowe to this true worde,  
When S. Iohn calleth Iesus Christe,  
That worde, it is as if he should say: the  
eternall counsell of God, or the wisdom  
that remayneth in him. Notwithstan-  
ding we must marke that **G D** is not  
like to men: when wee haue a Counsell  
it may alter and chaunge, but it is not  
so with **G D**: for that which is in  
**G D** is vnchaungeable. Besides  
the counsell which wee haue, is not our  
very Essence or substance: but the coun-  
sell which is in God, is verily and truly  
God,

*James. I. 17.*

*Roman. 11. 29.*

Though man  
be wandering,  
yet God is con-  
stant.

God: for God is not as a baile or couer-  
 ture, wher there are shadowie places, as  
 Saine *Iames* vseth this similitude, we *Iames 1.17.*  
 are as a shadowe that flieth vp & down,  
 and we cannot abide firme and constant.  
 But this is not in God: for that which  
 is in him, is of his essence and eternitie.  
 And this is the cause wherfore *S. Iohn*  
 declareth, that this word is verely & truly  
 God. But as concerning the worde, we  
 must not (as I haue already saide) ima-  
 gine a counsell or a wisdom in God,  
 which should be like to the word of men.  
 True it is, that we may well take some  
 comparison from our selues, but yet we  
 ought alwayes to marke, the long di-  
 stance and great difference, that is be-  
 tweene vs and God: for if the heauens  
 be much higher than the earth, muche  
 more must it needes be, that we shoulde  
 knowe and confesse, that God is more  
 high than we, yea there is no proportion  
 or resemblance as it were betweene God  
 and men. So then when men shall bring  
 or alledge vnto vs some similitude taken  
 frō the creatures, we must alwayes mark  
 this great distance and difference, which

An apt simili-  
 tude.

## A Proposition of M. Io. Cal.

There are two  
partes or po-  
wers of a mans  
soule, to wit,  
vnderstanding  
and will. See  
his Institut.  
Lib. I. Cap. 15.  
Sect. 5. 7.

Curiositie and  
vaine imagina-  
tions must be  
avoided.

is betweene God and vs. As a man may  
very well say, that in the soule of a man,  
there is a certaine vnderstanding, which  
is in such sort ioynd to the soule, that the  
soule can not be without vnderstanding.  
There is also a will, not as when wee  
haue nowe one desire, nowe another, but  
a certaine power (as a man woulde say)  
to wil, which thing man hath in him self,  
for man is not as a stone, or as a pile of  
woode without sense and reason, but hee  
hath imprynced in him this propertie, to  
will this or that. So then we may take  
and vse such similitudes: but yet notwith-  
standing we must consider, that speech is  
here had of so high thinges, as of neces-  
sitie all mans vnderstanding and witte  
must be abased and brought lowe: and we  
must handle them, and intreat of them in  
all humilitie, applying them to their true  
meaning, and must not be ouer curious:  
wee then haue that sonde imagination  
which hath borne swaye and ruled here-  
tofore in the world: but we must come to  
Gods schoole, to hearken to that which  
hee shall speake vnto vs, and to fflye  
from

from all that which men shall set out, and  
shalbe found contrary to that, which the  
holie Ghost hath left vs. Nowe further-  
more we must also marke, that some ha-  
uing bene thrust forwarde by the deuill,  
haue peruerterd the meaning of this doc-  
trine, affirming that this word was no-  
thing els, but some certaine counsell, de-  
liberation and purpose that God had to  
redeeme mankinde in the person of Je-  
sus Christ (who was a certaine forme, as  
they call him, as when a man shall haue  
purposed to do some worke, and shal haue  
conceaued the same in his spirite or vn-  
derstanding) leauing not by so saying, e-  
uerlastingnesse of essence or being to the  
sonne of God. But we see alreadie, and  
shall see hereafter more largely, how and  
in what sort Saint Iohn calleth Iesus  
Christ that word of God, thereby to de-  
clare and set out his deitie, as I haue al-  
readie saide. And that so it is, beholde a  
plaine testimonie of God him selfe, for he  
saith, that this worde was in the begin-  
ning: so then it must needes be, that it  
hath bene eternall and euerslastyng.

Gods voice  
must onely be  
obeyed.

A perillous o-  
pinion confu-  
ted.

B.2.

It

○ I A Proposition of M. Io. Cal.

Gen. I. I.

An obiection  
answered,

It is true, that some will repleie against it, because *Moses* saith, that *God* in the beginning created heaven and earth: and that now *S. Iohn* saith, that this worde was in the beginning, that it seemeth hereby, seeing that so it is, that the heauen, the earth, and other creatures had a beginning, that we can not proue, the eternitie or everlastingnes of *Iesus Christ*, because it is saide that the worde was in the beginning. But the answer is easie: to wit, that when *Moses* speaketh of the beginning, we are to remember & mark whereof he speaketh: that is of heauen, of earth and other thinges, that haue indeed a beginning. But nowe let vs weigh and marke, that which *Saint Iohn* saith: *In the beginning* (saith he) *was that worde*. And where was the beginning? verely in *God*. And what is *Gods* beginning, I pray you? Certainly he had none: for otherwise it must needes be, that *God* should be framed & made. So that when mention is made of the beginning of *God*, we must conclude, that it is such a beginning, as hath not any tyme at all. There is then much to be said, and great difference

difference also, betwene *Moses* his place, when he saith, that God created all in the beginning, and this, when it is said, that that word was in the beginning. For *Moses* speaketh of the creatures, which had their beginning to be at a certaine time. But here *Saint Iohn* speaketh not of any thing but of God, which can not be without his eternitie and everlastingnesse. Therefore we must conclude, that this beginning, hath not any beginning. And hereby we see that *Jesus Christ* hath bene alwayes. It is as much then, as if *Saint Iohn* had said, that *Jesus Christ* is our eternall God, who hath appeared and bene made manifest unto vs in the flesh; as also *Saint Paul* speaketh thereof. Nowe he addeth afterwarde: *This word was with God*: as if he should say you must of necessitie separate and distinguish him from all creatures. Marke the purpose of the *Euangelist*. We must not so much as imagine (saith he) that this word had any thing at all, like unto creatures: we must go out of the worlde, we must ascend aboue the earth and heauen, when we thinke vpon this worde. A man

*Jesus Christ* is  
our God eter-  
nall.

1. Tim. 3. 16.

# 11 A Proposition of M. Io. Cal.

A hard questi-  
on answered.

The father di-  
stincted from  
the sonne, not in  
essence, but in  
person.

I. Cor. 8. 4. 6.

I. Tim. 2. 5.

might demaund, Before there was ei-  
ther heauen or earth, was it possible,  
that this worde shoulde be in the begin-  
ning? yea indeede, for S. Iohn for a full  
answere, seperateth this worde from all  
the creatures: as if he shoulde say, when  
I speake vnto you of this worde, you  
must come to God, for it is in God. Let  
vs then regarde and consider it, as a cer-  
taine eternall or euertlastingnesse, which  
is not in the creatures, neither in the  
heauen, nor in the earth, nor in any thing  
whatsoever. And notwithstanding all  
this, yet so it is, that the Euangelist in  
this place setteth out vnto vs, a distinc-  
tion betweene God and his worde. And  
what maner a one is this distinction? It  
is not of these essence, for he meaneth al-  
wayes that this worde is God: and we  
must conclude, seeing that wee haue but  
one onely God, and that there is but one  
simple essence or being in him, that Ie-  
sus Christ, that is to say, this eternall  
worde wherof mention is made in this  
place, hath not beene separated or sun-  
dred from God his father, in respect of  
essence.

essence: and yet notwithstanding there is some distinction. And how is that the? thus it is: because we are not able to comprehend that which is so high above all our understanding and reason, the ancient Doctors haue used the worde persons, and haue saide, that in God there are three persons: not as wee speake in our common speache, calling three men three persons, or els as in the Popedom, they will bee so bolde as to point three Puppets or Dunkeyes, and say, Lo the Trinitie: but this worde persons in this matter, is used plainely to expresse and set out the proprieties, that are in the essence of God. The worde substance, or (as the Greekes speake) Hypostasis is indeede more meete and conuenient, because it is a worde of holy scripture, and the Apostle vseth it in the first Chapter of his Epistle to the Hebrewes, when hee saith, that Iesus Christ is *Hebr. I. 3.* the liuely image, and the brightnes of the glorie, yea the image or ingraued forme of y substance or person of God his Father. When he speaketh in that place

Howe there are three persons in the Godhead.

## A Proposition of M. Io. Cal.

Gods word  
onely, must be  
the rule of our  
faith, in all  
pointes, but  
specially in the  
article of the  
Trinitie.

Rom. I. 21.

of the substance or person of God, hee  
meaneth not the essence or being, but he  
speaketh of this propriety which is in  
the father, to wit, that he is the fountaine  
of all thinges. But now let vs looke to  
their three substances or persons, as we  
call them, and marke howe they accorde  
and agree, so far forth, as God teacheth  
vs concerning them (as I haue already  
said:) for we must not at any hand go be-  
yonde these boundes and limittes. And  
therefore let vs haue an eye thereto, so  
far forth as shalbe requisite, for the expo-  
sition of the place. When men speake of  
God, true it is that men of them selues  
are confounded, and knowe not what to  
thinke or imagine, sauing that they goe  
astray in their owne cogitations and  
thoughtes, as Saint Paul saith: and  
thereupon it falleth out, that they waxe  
thereof ouer pꝛoude, through their owne  
pꝛudencie and wisdom: and therefore  
God also doeth in such sort punish them,  
that they intangle them selues, in suche  
horrible labyꝛinthes & mazes, that they  
can not at any hand come out. But when  
we will suffer God to guide vs vnto him  
selfe

selſe by the holie ſcripture, we ſhal know **The Trinitie**  
him ſo farforth as ſhalbe neceſſarie and **proued.**

meete for vs. For we ſhal come to the fa-  
ther as to the fountaine of all thinges :  
and then we can not conceiue or thinke  
vpon the father without his counſell and  
eternall wiſedome : beſides there is a  
certaine vertue & power that remaineth  
in him, which we ſhall alſo perceiue and  
feelee verie well. Marke then howe we  
ſhall finde theſe three proprieties in the  
eſſence of God. And this is that which  
Saint Iohn ment to ſaye in this place,  
that *that word was with God*. If there  
were not ſome diſtinction, he could not  
ſpeake ſo, for that ſhould be to ſpeake vn-  
properly to ſay, God was with him ſelſe.  
So then let vs knowe, that this worde  
hath ſome diſtinction, and is indeed to be  
diſtinguiſhed from the heauenly father :  
for it is that worde, that was begotten  
from before all tyme, ſeeing that God al-  
wayes had his counſell and his wiſdom.  
And we muſt not for all that ſo much as  
imagine or thinke vpon a beginning: for  
we may not ſay, that God hath at any  
tyme beene without his vnderſtanding,

Chriſt begot-  
ten from before  
all beginnings.

## A Proposition of M. Io. Cal.

**The Trinitie,**  
destroiet not  
the vnitie: nei-  
ther doeth the  
vnitie infringe  
the Trinitie.

*Gregor. Nazi. in  
sermo. de sacro  
Basil.*

counsell and wisdom. So then wee  
must not sette aside, and separate from  
God the propriety of this worde, as to  
say, that we could iudge, that there had  
bene some certaine tyme wherein it had  
not bene with God: for this should be to  
make an idole of it, as it were. But as I  
haue saide, the three persons are but one  
God: and yet for all that we must distin-  
guish them, because there is a certayne  
and an assured distinction of them, as is  
in this place declared. And with al let vs  
remember an olde Doctours sentence,  
which is verie worthe to be thought vpon,  
because it is excellent. I can not  
(saith he) thinke vpon these three propri-  
eties, that are set out vnto mee in God,  
but that immediatly my vnderstandyng  
cometh backe againe to one: and on the  
other side, it is impossible for me to know  
one onely God, but that I regarde and  
looke vpon all the three proprieties, and  
see them distinguished in mine owne  
vnderstanding, according to the light,  
which is giuen me thereof in the holie  
scripture. Beholde howe the faithfull  
shall knowe God: knowing the father,  
they

they will come to his wisdom, who is  
this word of which there is spoke in this  
place, they will come also incontinently.  
to that vertue and power wherof we haue  
in parte saide somewhat. And when they  
shall haue once knowne these three per-  
sons, they will not any more straggle  
and wander hither and thither, but they  
will come to this one and onely essence,  
to knowe that there is no more but one  
onely God, yea such a one and onely God  
indeede, as hath in such sort created the  
worlde, that he hath not left vndone any  
thing of all that, which was requisite and  
necessary to accomplish our redemption.  
Thus much then wee are to marke, as  
concerning that which is saide, that *this*  
*worde was with God*, to wit, that the E-  
uangelist ment to separate Iesus Christ  
from all creatures, and yet notwith-  
standing to declare vnto vs, the distincti-  
on which is betwene him and the father.  
Now he addeth, that *that word was God*:  
and this he doth the more fully and better  
to expresse, that which hee ment, to  
wit, that Iesus Christ was not a thing  
created, which had had a beginning, but  
that

The perfection  
of Gods  
workes.

Christ is very  
God.

## A Proposition of M. Io. Cal.

Read this with  
reuerence and  
iudgement.

that he is our true and very God. This  
place hath bene ill vnderstoode of some,  
and they haue also foolishly translated it,  
as to say God was the worde: for if we  
should say, that God is the worde, the fa-  
ther should be no more God, the holpe  
Ghost should be no more God. But S.  
Iohn ment to speake altogether the con-  
trary, to wit, that this worde is God, as  
if he should say, that Iesus Christ in re-  
spect of his deitie and Godhead, is of the  
same essence with the father. So he shut-  
teth not the father out from the deitie,  
but declareth that there is no more, but  
one onely essence in God: and although  
there be a distinction betweene God and  
his worde, yet must we alwayes come  
backe to this simple and plaine trueth  
that they are one God, which we must  
worship. It is true that the old heretikes  
travailed verie sore, to peruert this place  
to the end they might not be inforced to  
confesse, that Iesus Christ was our true  
God. But we see here, that Saint Iohn  
speaketh so plainly, of the euertasting-  
nes and eternitie of this word, that there  
is no place left, either for wrangling, or  
starting

Arius, Nestor.  
rius, &c.

starting into holes. He addeth afterwards that *this word was in the beginning with God*: He had not before spoken these two wordes together: he had onely saide, *this word was in the beginning*: also, *it was with God*. But now he ioyneth both of them together. Marke then howe wee ought in such sort to behold Iesus Christ that we should continually beleue, that he is verie God, and of the same essence with the father. Indeede he was created in respect of his manhood, but we must passe further, to the ende we may knowe him to be our eternall God, who is so indeed our God, that withall he is also, the wisdom of his father, which hath bene with God from before all tyme. Beholde then, what is the summe of this place. Nowe if we shall keepe and holde fast this exposition, (as it is simply & plainly set downe vnto vs) it shalbe sufficient for vs, to instruct vs to our saluation. And this verelie is all that that wee are to knowe touching this point: for if we begin here foolishly to dispute, that wil fall out vpon vs, which in this behalfe is fallen vpon the Papistes, as I haue alrea-

Christ in respect of his humanity a creature.

## A proposition of M. Io. Cal.

Blessed are  
they, whom o-  
ther mens  
harmes make  
to beware.

It is a fonde  
travaile to con-  
firme diuinitie  
by Philoso-  
phie.

At similitude.

He saide. Moreover let vs note, that this  
is a certaine foolish studie and indeuour,  
to labour muche to confirme that which  
the Euangelist speaketh in this place,  
by the doctrine of the olde Philosophers,  
as there are certaine people, that let and  
trouble them selues in it. It is true that  
wee shall finde in Plato, that hee had  
some vnderstandyng of God: for when  
hee speaketh of God, he saith that God  
alwayes had his vnderstanding in him  
selfe: and almost all other Philosophers  
speake after this manner. Now these  
that are so curious and desirous, in suche  
sorte to make the Philosophers agree  
with the holie scripture: suppose that  
they haue muche profited the Christian  
congregation, when they are able to say,  
that the Euangelists, who haue spoken  
after this manner, haue not bene alone,  
but that the Pagans and Heathen them  
selues haue indeede knowne such things.  
Verely this is much to the purpose: it is  
euen as if a man woulde put a baile or  
shadowe, before brightnesse or light it  
selfe. Beholde God, who inligheneth  
vs by the doctrine of his Gospell, and  
we

wee will come and put a baile or shadow  
 before it and say, he, this light & bright-  
 nesse will be more apparant and glitte-  
 ryng by that baile. It is verie cer-  
 tayne, that God woulde, that euen these  
 thinges shoulde be knowne to the Hea-  
 then Philosophers, to make them there-  
 by so much the more inexcusable before  
 his Maiestie: but that proueth not this,  
 to witte, that his doctrine shoulde bee  
 confirmed by that which they haue said:  
 for verely wee see, that so much the nee-  
 der they thought to come nigh vnto God,  
 so muche the further off in that respect  
 they remoued them selues. And there-  
 in was fulfilled this sentence of Saint  
 Paul which he uttereth against all man-  
 kinde: that all they that woulde bee o-  
 uer sharpe sighted and subtil witted, and  
 did not seeke God in suche reuerence  
 and humilitie as they ought, are fallen  
 into a bottomlesse depth of errour. And  
 certaynely this is a iust iudgement of  
 almightie G D D, when wee proceede  
 so farre to defile his doctrine mingling  
 it amongst the foolishhe inuentions of  
 men. But let vs nowe goe further.

Heathen Phil-  
 losophers had  
 some light, and  
 wherefore it  
 was given  
 them.

Rom. I. 21.

The

## A proposition of M. Io. Cal.

The Euangelist saith: *that all things were made by it, & that without it nothing was made of all that which was made.* After that he had assured vs, of the eternall essence of that worde of God, he addeth a confirmation, thereby to set out vnto vs his eternall deitie, to the ende we may be verie certaine of the whole matter. *All things (saith he) were made by it.*

The creation of all things by Christ, is a plaine prooofe of Christes Godhead.

II. I. 10.  
Rom. I. 19. 20.

Col. 17. 27. 28.

The essence of God is knowne to vs, not onely by that which we can conceaue or comprehend thereof in our owne vnderstandings, but also when it pleaseth him to declare him selfe vnto vs by his creatures: for when the scripture handleth that, then doeth he make him selfe visible, and not onely visible, but S. Paul passeth yet somewhat further, saying, that although we were blinde, yet we may thereby feele him as it were with the hand. So then though we had our eyes shut, yet so it is that we may knowe this power of God. And howe so? Because it is here within vs. In whom is it that we liue, that we haue our mouing and being? It is in God, who hath breathed life into vs, & by whom we sublist or stande. This then

then is that which S. Iohn sheweth vs,  
 saying that *all things were made by it.*  
 By this we knowe, that that worde of  
 God hath been from the beginning, who  
 also is our God. And howe know wee **God applieth**  
 this? Certainly wee cannot climbe so **himselfe to our**  
 high, and therefore God is come downe **rudenesse.**  
 euen vnto vs, God I say, with that his  
 worde, so that wee may knowe him. And  
 albeit that our vnderstanding stretcheth  
 not it selfe so farre, neither yet is able too  
 ascende aboue the cloudes, yet so it is  
 that we are constrained to know that this  
 worde is truely God. And how so? Be-  
 cause *all things were made by it.* In it  
 is it then, that all thinges haue beene, as  
 the Apostle Paule in his Epistle to the  
 Hebrues sheweth the same. *Wee confesse* **Heb. I. 2.**  
 (saith he) *that the worde of God is eternal* **Heb. II. 3.**  
*and euerlasting.* And why so? Because so  
 it is, that by this worde all thinges were  
 made. And this is also the same that S.  
 Paul speaketh in the xviij. Chap. of the **Act. 17. 24.**  
 Actes of the Apostles, that **God** hath **Act. 14. 17.**  
 not manifested himselfe vnto vs, without  
 a large testimonie and witnesse, because  
 we may behold him in al his creatures.

## A Proposition by M. Io. Cal.

he meneth ser-  
uatus & his ad-  
herentes, as I  
take it. See In-  
stitu. Lib. I. Cap  
I 3. Sec. 7. 8. 23.  
Gen. I. 3.

*Hab 1. 2 he hath  
spoken to us by  
his Son by whom  
he made & created*

So then, in asmuch as all thinges were made by his worde, we must knowe that hee is our eternall God. There are cer-  
taine Heretiques that suppose, that this worde of **G D D**, had beginning in the creation of the worlde, because there was neuer any speech had of the word, untill such time as the worlde was created: As Moyses saith, God said, let there be light, and the light was made &c. Nowe they woulde inferre heerevppon that that worde then beganne. Is it so? we may rather contrariwise by that conclude, that that worde is eternall. For if a man beginne to doe some thing, wee cannot thereupon say, that hee was not before that. If this be true in creatures what wyl it be, when wee shall come to God? So then albeit that worde of God hath not spread abroad & made manifest his power therof, before the creation of the worlde, yet none can therupō conclude, that it was not alredy before that time. And this is that which S. Iohn mente to set out and declare by this maner of speech, wherein it is saide, that *all thinges were made by this Woerde.* Moreover let vs marke

marke, that when wee speake of God, the Father and of his worde, wee say then, that God made al things what-

soeuer, & that by his worde: & this worde *A good rule which ought well too be remembered* by, is attributed onely vnto Iesus christ.

True it is y<sup>e</sup> whē we speak of God singly and by himselfe, and without distinction of the persons, we may well say, that all

*Rom. II. 36,*

thinges are by and from God: but when there is a distinction, as in this place ther is, behold then the propriety which belongeth and agreeth to Iesus Christe, to wit, that al things were made by him.

And this is that distinction of persons which I haue alredy spoken of, that is, that all thynges are of **G D D** the father, but that Iesus Christe is the meane therof. Marke then what S. Iohn ment: as if hee shoulde saye, that **G D D** by his worde hath made all thinges. Wherefore **G D D** sheweth that hee is the fountaine of them all, and that it must needes bee that hee shoulde make and create all thinges, but yet by the meane and power of that his worde.

. And without it nothing was made of that whiche was made: Sainte Iohn

## A Proposition by M. Io. Cal.

Two causes of  
S. Johns repe-  
tition.

The dulnes of  
mans wit in  
Gods matters,  
should teach vs  
true humilitie.

commonly beere too repeate the same Sentence, not onely because it is his custome to repeate one & the selfe same thinge after two sortes, but also by reason of mens ingratitude and vnthankfulnessse. For albeit that it <sup>was</sup> layde vnto them, that God made all thinges by his woorde, yet they doe not at the firste, conceiue, vnderstande, or beleue the same. Wee see that Gods Creatures touche vs not to the quicke, and that wee are so dull and so blockishe in our vnderstanding, that wee are not able too comprehend these thinges, euen in such playn and simple sort, as they are propounded and set out vnto vs. Wherefore S. John, that hee might the better expresse the same vnto vs, addeth, *without it nothyng was made, of that which was made.* As if hee shoulde say, Surely wee are accursed if wee doe not receiue this eternall word of God, seepng that by it it is that wee haue beene created, yea that all the worlde hath beene made, the heauen, the starres, and the earth, which bringeth forth for vs our foode and nourishment: to be shorte, that all good thinges haue beene

beene geuen vs by the meanes of this word. So then seeing wee perceiue that our lyfe proceedeth from thence, we must wholly keepe our selues fast thereto, and cast from vs all that, that men wyl see before vs to the contrary. This is heere a double exposition, in respecte of the placing of the woordes, not that they are chaunged, but because wee haue diuersly disposed and placed them. Our soyt reade it thus: *That by that worde all things were made, and that without it nothing was made, and ende there their sentence: afterwardes they adde, All that which was made, was life in it: But this declaratiō is not aptly set. It is true that the sense which they geue is indeed almost all one: for they haue in a maner the same exposition that wee haue: but the maner of speache is very straunge: for it is not sayde of the creatures that they are life, but that is attributed vnto God, as Saint Paule saith in his Epistle to the Romans, that the Spirit is life, by reason of the freedome that hath beene bestowed vpon vs by Iesus Christe.* To be shorte, though we shal

We must heede  
lye looke howe  
wordes and  
matters are pla  
ced in the scrip  
ture.

Rom. 8. 10,

**A Proposition by M. Io. Cal.**

There is a doubt  
ble life euen in  
this life.

Act. 17. 28.

The Manichees  
and their opini-  
on confuted.

bie we all the holy Scripture, yet wee  
shal neuer find that it is said, that we are  
life in our selues, but that God only hath  
life, and that not onely the spirituall life,  
but euen that life, from which all things  
haue theyr being, and by which wee liue,  
and that we haue life and breath in him,  
as I haue already alleadged out of S.  
Pauls saying. And by this wee see the  
trueth of this sentence, to wit, that no-  
thyng of all that which was made, was  
made without that worde of God. And  
this is the order of the readyng that hath  
beene founde and obserued, in all the  
most olde Greeke Doctours, and other  
expositors: neyther was there any but  
one alone that hath otherwyle expoun-  
ded it. Furthermore we haue to note,  
that the *Manichees* laboured to peruer-  
t and wrest this place, (saying, *All that  
was made in him was life*) to proue their  
foolish opinions: as that all creatures  
had life in the & were liuing, for example  
Stones, Trees, Corne, Oes: All this  
in theyr fantasie was liuing, insomuche  
that they durst not eat bread, vnesse they  
were sanctified of God before hande.

And

And wherefore? hee must be good, that eateth this, would they say. The Diuell certainly possessed them, and yet not withstanding they would alleadge places of Scripture, and abuse them, to prooue their foolish speculations withal. Nowe I ment indeede to touch this by the way, to declare that the Diuell hath alwayes endeavored to peruert, wrest and wzing the holy Scripture: but whatsoever it be, if wee searche and seeke after Gods trueth, wee shall finde it pure and simple as it is, and the Diuell shall not be able to deuise or perfourme any thing against it or vs, to turne vs away from it, because it is shewed and set out vnto vs before our eyes, and it shal appertain to none but to vs, if wee will beholde it in his puritie, & keepe it in suche sort, as God hath reuealed the same vnto vs. Then let vs come to the naturall meaning. After that Sainte Iohn had sayde that nothing was made of that which was made without this woorde: Hee addeth, that in it was life. Nowe heere hee myndeth to set out two diuerse things: that is too saye, that as all was

The Diuel and his instruments do continually wrest the scriptures.

A Proposition by M. Io. Cal.

Two things  
worthie to bee  
marked.

Althings in the  
worlde are vp-  
held by Christ.

*except*

once created by the power of that worde of GOD: so all thinges continue and are preserved by that power, and by the same meane. And these are 2. matters which it behooueth vs well to consider and way. The one, that we haue our beginning and lyfe by this worde: the other that we are vpholden and mainteyned thereby, and that not wee only, but all the worlde: Also, that the world was not onely created at the beginning by this worde, but also that it shoulde bee no more or continue any longer, vnlesse it were preserved in it owne estate, by the same meane. And therefore as I haue saide, let vs marke and keepe faste, these two thinges as they are in this place pointed out vnto vs with the finger by S. Iohn. In the first place then he declareth vnto vs, that *nothing of that whiche was made, was made without this worde.* And howe then? Mindeth hee to accept I knowe not what, that was not made? Seemeth it, that he woulde say, that the Angels were not created? No, no, he meaneth no such thing: but mindeth to declare that we haue nothing at al which  
Depen-

Touching An-  
gels.

dependeth not wholly of God, and hath  
not it being altogether in him. It is  
true that the Angelles haue a very noble  
and excellent nature, but yet notwith-  
standyng they sublist and haue they bee-  
yng by this word, and are founded in it:  
otherwise they could not continue and a-  
bide: As also ther is nothing in the world  
but it is p̄serued by this very woorde.

Now heere wee are taught and instruc-  
ted, howe great our pouertie and wret-  
chednesse woulde bee, vnlesse that God  
bphelde vs by his grace. And this is it

that the Psalmist speaketh, *that so soone* *Psalm. 104. 29.*  
*as God shall withdrawe his spirite frō vs,*  
*behold we retorne to polder and dust, and*  
*vanysh away altogether.* It is true that

hee speaketh in that place of creatures  
& bodyly thinges: but so it is, that we see  
how all the rest also is bpholden, by the  
vertue and power of this woorde. Nowe

even as wee cannot sublist or bee, but by  
that woorde of GOD: so we must like-  
wyle marke, that it is by the meanes  
thereof, that wee haue begunne to haue  
life. And who is hee that declareth the  
same vnto vs? The Euangelist. This is

# A Proposition by M. Io. Cal.

Heb. I. 3.

also the selfe same whiche the Apostle sayth in the first Chap. to the Hebrues, *that the sonne of God is the brightnesse of the glory, or the Image of his substance and person of God his Father, and that he upholdeth all thinges by his worde.* Wee vseth there the woorde, *woorde*, but yet in such a signification, that hee meaneth not onely the power of the sonne of god, but also a certayne wonderfull disposition, and a very fitte and seemely order, which he hath set in the thinges created, because he is the wisdome of God & wee may beholde him in all the creatures because he upholdeth all thinges by his vertue & power. Mark the how we haue life and moouyng, and after the first day of our lyfe wee continue in the same, to wit, because that God preserveth vs: for in respect of our selues wee must needes perishe euery minute of an houre, if this were not that that woorde of **G D D** maintaineth vs. Behold the in what sense the Euangeliste sayth, *that that woorde was life: that is, that not onely all thinges were made by it, but that they muste of necessitie also be grounded thereupon, and that it mainteine them in their be-*

**mans life, and the continuance thereof is from God alone.**

yng. Now he addeth afterwarde, that  
*that life was that light of men* And wher-  
 fore is it that hee addeth this? It is for  
 2. causes. The first is, that after that we  
 haue knowen the might of God, and the  
 power of that his worde, both on high, &  
 beneath, and euery where, we must then  
 come to ourselues: for this is good rea-  
 son, that we should and that with a grea-  
 ter diligence behold that, which toucheth  
 vs very nigh. As howe? I ought too  
 knowe Gods goodnesse in this, that hee  
 preserveth, Horses, Oxen, Dees: as Da-  
 uid speaketh to vs therof, saying that it  
 is hee that giueth nourishment, and food  
 to euery beast. I see on the other side the  
 Earth, which by the commaundemente  
 and blessing of God bringeth forth her  
 fruites. If I looke then vpon beasts, I  
 ought to knowe the goodnesse of GOD  
 to declareth it self euen towards Ases, &  
 Dogges, but much more towards mee.  
 God commeth to me, that I might in-  
 wardly feele his power: hee geueth mee  
 bread wherth I am nourished, & ought I  
 not to be touched to the quick for so ma-  
 ny benefits & blessings, It is true that I  
 should. Be.

*Psalm. 36.6.*

*Psalm. 104.27.*

*Gen. 1.11.*

A Proposition by M. Io. Cal.

Gods power  
appareth speci-  
ally in man.

Gen. I. 26.

Besides also when men set out Gods  
workes, they speake expressely of men, be-  
cause that God doeth set out his moſte  
greate and excellent power rather in vs  
then in other creatures. God the wyl in-  
deede be magnified, both in heauen and  
in earth, and in all his workes that we  
see: but yet much more in a man, because  
hee hath imprinted his owne Image in  
vs, rather then in all the rest of his crea-  
tures. For he hath not sayd of the Sun,  
the Starres, or any other creature how  
excellent soeuer it be, I wyl make nowe  
a chiefe worke, which may bee to myne  
owne Image and likenesse. So then  
the Euangelist after that he had spoken  
of the power of that worde of GOD,  
which spreadeth it selfe to all creatures,  
hee commeth to men. And in this hee  
sheweth vnto vs, that if men beholde the  
goodnesse of God in euery place where  
they looke, they cannot but much more  
consider and beholde the same, within  
theyr owne persons. And forasmuche as  
God hath doone vs this honour, that we  
are magnified & made excellent in our  
selues, insomuche that the very Pagans  
and

and Heathen haue called Man a little world, because we may see in him a principall worke that surpasseth all the rest, good reason is it, that we shoulde knowe & confesse in it, the vertue and power of God. It is true that wee may beholde God in all his creatures, but when hee manifesteth him selfe in man, then wee see him, as it were by face and countenance: whereas looking vpon him in other creatures, wee see him darkely, and as it were on the backe partes. So then albeit that it bee saide, that God is made visible vnto vs in his creatures, yet it so falleth out, that in them we see but as it were, his feete, his hundes, & his backe: but in Man wee see as it were his face.

Man a little world, and why hee is so called.

God is visible in his creatures chiefly in man, but in none can Gods maiestie be perfectly let out.

Not that it is his face, so that we can behold him there in ~~perfection~~ I meane not so, for I speke not now of diuine and heauenly things, but only of this, that it hath pleased God to bee knowne in this world high and so low. Behold then the summe of that which S. Iohn sayth, to wit, that *that life was that light of men*: as if he shoulde say, It is true, that there is indeede a certaine life spread abroade  
ouer

## A Proposition by M. Io. Cal.

**Man's soule a  
very excellent  
thing.**

**Sinne defaced  
Gods image in  
man.**

ouer and in all creatures. And what manner a one is that, euen that all things are made and preserved by that woorde of **GOD**: but yet there is a more excellent matter in man, to wit, the soule, vnderstanding and reason. For a man shall not be without sense and feeling, as stones: hee shall not be without vnderstanding and reason as brute beastes: but he hath a more excellent life, yea euen to beholde the thinges which are aboue and beyond the worlde. Nowe consequently he addeth: that that light shineth in the darknesse, and that the darknesse comprehended it not. Wee expressly putteth downe that, because that that light which God placed in man, is as it were altogether put out: and indeede if we shoulde iudge according to that which wee nowe can see in mortall men, we shal not much regard and esteeme the grace of God. For albeit that mā was created to the image of God, yet so it is, that through sinne he hath bin disfigured and defamed. What is it then that wee see in men? Wee see there an image of **GOD** which is also  
geather

gether defaced and marred, because that the Diuell hath defiled it through sinne. But albe it that men following altogether that whiche Satan prompted them too, haue quenched and put out the light of God: yet so it is notwithstanding that the Diuell was not able by his subtiltie to bring so much to passe, that this light of God, should not yet shine forth in the midst of darknesse. And this is it that Saint Iohn minded to declare, as if he should say, It is true (my childzen) that if that whiche was firste geuen vnto men had continued and abiddē with thē, wee should haue secne nothing now, but the glory of God shining in euery place, in steede that now we behold his Image woonderfully defaced: and yet notwithstanding all this, it so falleth out that we may perceiue in Man some brightnesse that God hath left him, and some little sparke of that his light. And this is that which the Euangelist ment to declare. I leaue vntouched other thinges because the time suffereth vs not to speake any more thereof, and because I haue already begne ouerlong.

Satan neither by force nor fraude, can hinder Christ the light.

Some sparkes of light remain notwithstanding many foule fall.

A Proposition by M. Io. Cal.

*Convince*  
Men are not  
what they  
think of them-  
selues, but  
what God pro-  
nounceth of  
them.

Notwithstanding wee are to marke that  
men haue so much light of the knowlege  
of God, as is sufficient to wynnethem,  
and make them inexcuseable before him.  
Let vs indeuer to make our selues be-  
leeue of our selues what wee will or can,  
yet beholde God, who pronounceth, that  
wee are all darkenesse. And how so? let  
vs not attribute that vnto GOD, but to  
our owne fault. Nowe then, either God  
must inlighten vs with his brightnesse,  
or else otherwise ther shall be nothing but  
darknes in vs, and it cannot be auoyded  
but wee shall stumble and fall downe, yf  
wee will but once lift vp our selues to go  
forwarde one step, without his guiding  
and gouernment. And yet so it is (as I  
haue already saide) that God hath not so  
desstituted vs, that wee are altogether  
forsake of him, so y we haue nothing re-  
maining of his gifts. And y so it is, there  
is yet some seede of religion in men, they  
haue yet some remnauntes of theyr fyrste  
creatio: as a mā may see, that euen in the  
most wicked and reprobate: there is some  
impression and printe of the Image of  
God, and this is to make them so much the

the more inexcusable: for so much as they  
haue not profited thereby, their condem-  
nation shalbe therfore so much the more  
greeuous, and without doubt it shall be  
doubled vpon them. Beholde then howe  
notwithstanding that our nature was so  
corrupted we doe yet reteine some little  
sparke of that grace, which God put in  
our father Adam: So that this sentence  
is verie true, that *that light shineth in  
darkenesse*. Nowe further the Euange-  
list saith, *that the darkenesse comprehen-  
ded it not*. Wherein he sheweth how great  
the vnthankfulnesse of men is. Beholde  
God, who maketh his brightnes to shine  
in vs, and his worde to lighten vs, and  
yet notwithstanding we darke & dimme  
the same through our malice. It is true,  
that the Gospell it selfe, is a manifestati-  
on and declaration of this light, but yet  
that malice and vnthankfulnesse which  
is in vs, putteth it out, as muche as in vs  
is, vnlesse God remedied and redressed  
it, making a chaunge in vs by his power  
and infinite goodnesse. And this is that  
which Saint Iohn ment to declare in  
this place: and with all he beginneth to

mans light  
maketh him  
without excuse  
before God, as  
Rom. I. 20.

Mans malice  
the cause of his  
owne blindness.

D

prepare

¶ A Proposition by M. Io. Cal.

The mysterie  
of our redemp-  
tion very great  
and needfull.

The sight of  
our owne mis-  
erie is a good  
meane to make  
vs feeble the my-  
sterie of our  
redemption.

prepare vs to that, which he will speake  
afterwarde, that is to say, to what end  
this worde (which is Iesus Christ) was  
sent vs of God his Father: that is, to the  
end he might be manifested in the flesh,  
for our saluation. We ment then to de-  
clare howe great the mysterie of our redem-  
ption was, and what neede we had  
of it, in saying, that we have not compre-  
hended the brightnesse that was in vs: as  
if he shoulde say, We could nothing at all  
haue profited vs, to haue the light that  
shineth in vs, vntill we had withal bene  
redeemed, and that this worde had exe-  
cuted and performed the loue of God to-  
wards vs, in repairing his image, which  
was defaced in vs through our sinne, and  
wholie disfigured in the first man. Marke  
I say howe Saint Iohn intendeth to pre-  
pare vs to know the effect of our redemp-  
tion: and besides he ment also to shewe  
vnto vs, howe that the worde of God de-  
clareth it selfe in his creatures, in as  
much as all thinges are preserved by  
his strength and power. And with  
all hee exhorteth vs to knowe and con-  
fesse, the graces that God hath  
bestowed

bestowed vpon vs, more excellent in-  
deedethan vpon other creatures, to the  
ende mee myght magnifie and praple  
him: mozeouer to knowe, that seeing  
hee hath from the begynnynge im-  
pressed his owne lively image in vs, and  
hath made vs feele his power, it is good  
reason mee shoulde learne, to holde our  
selues faste to this word, and to confesse  
both generally and particularly, the good  
thinges that God hath done for man-  
kynde, to the ende that the lyght which  
hee hath plentifully communicated vn-  
to vs, of his grace and goodnesse onely,  
may not be quenched or put out through  
our malice, but that Iesus Christ may in  
such sort dwell in the midst of vs, that  
being guided and gouerned by the holie  
Ghost, we may haue suche accesse to the  
father, that he may at the length bring vs  
into his heauenly glorie. Thus I haue  
handled these thinges as shortly as was  
possible for mee, respecting alwayes to  
touche the marke, whereat the Euan-  
gelist in this place aimeth: notwith-  
standynge if there bee anye thing that  
hath bene omittted because a man

The endes of  
our light and  
knowledge.

That men  
should looke at  
in expounding  
the scripture.

A Proposition of M. Io. Cal.

cannot remember all, let every one speak  
thereof that, which God shall haue given  
him in that behalfe: and if there be any  
doubt, propound the matters, to the ende  
that putting them out, they may be made  
cleare and manifest, and that the Church  
of God may thereby bee more and more  
edified, when thinges shall not remayne  
in doubt, but shall be vnderstoode accor-  
ding to their true meaning, after that we  
shall haue disputed and reasoned  
vpon them, as is seemely, and  
according to God and  
godlinesse.



The

# The second Congregation

or speech of Master Iohn Calvin,  
propounded and deliuered out of the second  
Chapter of the Epistle of Saint  
Paul to the Galathians,  
verse the eleuenth, &  
some other fo-  
lowing.

11 And when Peter was come to An-  
tiochia, I withstood him in the face, be-  
cause he was to be reproofed.

12 For before that certaine were come  
from Iames, he did eate with the Gen-  
tiles; but when they were come, hee  
withdrew him selfe from them, and  
separated him self, fearing them which  
were of the Circumcision.

13 And the other Iewes likewise played D. vled dis-  
simulation.  
the hipocrites with him, in so muche  
that Barnabas also, was ledde away  
with them to their hipocrisie.

14 But when I sawe, that they walked  
not the right way, to the trueth of the  
Gospell, I saide vnto Peter before all  
men, If thou which art a Iewe, liuest

75 A Proposition of M. Io. Cal.

as the Gentiles, why constrainest thou  
the Gentiles, to doe like the Iewes?

15 We which are Iewes by nature, and  
not sinners of the Gentiles,

16 Knowing that a man is not iustified  
by the workes of the lawe, but by the  
faith of Iesus Christ, wee also haue be-  
lieued in Iesus Christ, to the ende that  
we might bee iustified by the fayth of  
of Christ, and not by the workes of the  
lawe, because that no flesh shalbe iusti-  
fied by the workes of the lawe.



That Paule pursuing  
that matter, whiche  
we haue seene hereto-  
fore, declareth, that  
not onely hee was not  
some small and com-  
mon Disciple among  
gest the other Apostles, but that euen in  
their presence hee vsed a certaine soue-  
raigne and chiefe authoritie, yea such a  
one, as our Lord Iesus Christ had giuen  
vnto the twelue, which hee had appointed  
to be as it were his Lieutenantes, to  
the ende to take and keepe possession of  
his

his kingdome throughout all the world. Here S. Paul declareth, y<sup>e</sup> hee was not in an inferiour degree and state, in comparison of the other Apostles, but shewed him selfe to be of the same estimation, account and degree. Nowe hee prooueth that, because hee feared not Peter, who was one of the auncientest amongst the, as wee haue heretofore seene. True it is, that wee may reprove one another, and that hee which shall be the least, may indeede be reprehension towards him, which shall be the most high and excellent. For God hath not so shortned his spirit, that the great ones, and those that haue receiued more large graces, may not be humbled. He will stirre and raise vp sometimes litle children, to blame and reprove vs. So the he that shall reprove an other that shall be aduanced aboue him, shall not exercise by that meanes an oversight or superiouritie ouer him: But that which is rehearsed heere tendeth to an other ende: for Sainct Paul declareth that hee had suche libertie and freedome, by reason of his office.

rehearsed in the  
Apostles, and  
why they were  
ordained.

He may re-  
prooue one an  
other, and the  
inferiour the  
superiour, as  
occasion is offer-  
red.

And the same  
is said in the  
1. of Cor. 12.  
And the same  
is said in the  
1. of Cor. 12.

D. 4. And

Our reprooves  
shalbe more  
gracious, when  
our duetie bin-  
deth vs to vse  
them.

The Pope bra-  
sen faced and  
hearty.

Distinct. 4. Cap.  
Si papa.  
Clemens. lib. 5.  
de Hæret.

And so it behooueth vs to marke the qua-  
litie, state and condition, when he spea-  
keth: for hee doeth it not as a common  
person, but as hee that was called to  
mainteine the pure doctrine of the Gos-  
pel, and franchly reprocueth Peter, who  
was of great reputation in the company  
of the Apostles, so that a man might  
think him to be chiefe or first: yet Saint  
Paul setteth him selfe against him: Be-  
holde then howe his calling to this is al-  
lowed. And in this place we see, how the  
Pope was shamelesse: and with all wee  
may see to his beastlinesse, seeing he hath  
exempted him selfe, from all reprehension  
and reprocue: for marke the wordes that  
he vseth, that to him it belongeth to re-  
procue all the worlde, but that none may  
be aboue him. Beholde here a pride both  
deuillish and full of sacriledge, when a  
mortal creature wil shake of euery yoke,  
and say, I am more then others: for if a  
holie reprooue proceede from none but  
Gods spirit, it is as much as if the Pope  
should lift vp his hornes and say, that hee  
oweth God nothing, and ought not to  
confesse him his superiour, to doe him any  
homage

bothage or seruice, after what manner or fashion soeuer. But seeing God hath blinded him so farre, it is to the ende wee shoulde knowe, that the deuill hath ouerflowed all, in that same seate of abomination. Whatsoeuer it be, wee see howe the Apostles gouerned and behaued themselves, that is, that euerie one yelded him selfe apt to be taught, and obedient, and that hee confessed his owne faulte, to the ende hee might be corrected therefore.

That we may learne by the Popes blindnesse.

This is then the rule, that it behooueth vs to holde, if we desire to be acknowledged for Gods seruants, and to be allowed as members of his Church. By what right or title may the Pope say, that hee is Saint Peters successour, when he wil not follow him, nor confirme him selfe to his example, in any manner whatsoeuer it be? Hee is vanquished by his owne mouth. But on the one side, wee are not onely taught (as I haue already saide) out of this place, to condemne him, and his doings: but also to hold our selues in, and to keepe our selues vnder, in suche sort that he which shall be the most excellent, cease not for all that to subiect him

To suffer the word of re. prooffe patiently, is a good token of true Christianitie.

conferme

## A Proposition of M. Io. Cal

The greatest in  
the ministration  
must be subject  
to admonition  
as well as the  
meanest.

When mens  
persons shalbe  
touched, to  
Gods dishonour,  
then it behoo-  
ueth them (if  
they be cleare)  
to stande vpon  
theirs credite.

selfe with all humblenes: and that when  
hee shall haue faulced, that hee humble  
and cast downe him selfe, and suffer him  
selfe to be reprooued. And mozeouer we  
haue to see, what manner of reprehensi-  
on or reproofe this was: For if Saint  
Paul, in generall should say, that he re-  
prooued Peter, it shoulde be somewhat  
farre off, and it woulde seeme, that hee  
would exalt him selfe, vnder the shadowe  
of these controuersies and disputations  
which hee had with the false Apostles.  
But it is apte and fitte for the purpose,  
that hee alledgeth suche a rehearsall: for  
he reprooueth not Saint Peter, because  
that either in his life, or in his doctrine  
hee had strayed and wandered: no that is  
not the argument and matter, whereof  
Saint Paul nowe treateth or speaketh:  
but he sheweth, that that wherof the false  
Apostles accused him, as though therein  
he had bent him selfe against the whole  
Churche, that in that respect hee main-  
teined euerie thing which he had taught  
the Gentiles, and that before Peter and  
the whole Churche. Wherefore wee  
must conclude, that Saint Paul hauing  
Quere

Shutte Saint Peters mouth, in mainte-  
nyng that doctrine, whereof there was  
great question, remooued all disputation  
about it, insomuche that it might not af-  
terwardes be lawfull, for Saint Peter  
any moze to dispute of it, or to mooue a-  
ny controuerſie about it. This then is  
that which wee haue to holde and learne  
for the seconde point: for this cause hee  
saith, that Peter, before that some came  
from Iames, was conuersant with the Pa-  
gans or Gentiles (as some call them:) and  
notwithstanding because that some were  
come from Ierusalem, hee withdrew and  
separated him selfe from the company of  
the Gentiles, fearing indeed to offend them  
that were of the Circumcision. But before  
wee come to the matter, let vs marke,  
when it is here saide, that Peter came  
with the others, that it was a long tyme  
after he came to Antiochia, and yet not-  
withstanding it is easie to iudge, that  
this was before Saint Paul arriued  
or came thither, to determine and pro-  
nounce sentence touching this verie  
question. For Saint Luke reciterh,  
that because the Jewes ceased not  
to

The circum-  
ſtance of the  
tyme, well  
weighed.

James 1. 19  
and 2. 14  
James

## A Proposition of M. Io. Cal.

to trouble the Church, and there to gather companies, that Saint Paul and Barnabas went by to Jerusalem to vnderstande of the Apostles, whether the Gentiles ought to be subiect to the ceremonies of the lawe: and they concluded no. If Saint Paul had said and alleged, that he ought indeede to content him selfe with that, which had beene determined and resolved vpon, then this great absurditie would followe thereon, that Peter had feared to grieve and offende James, or els to enter into disputation with him, and trouble him, and that James would haue taken the conclusion of that matter against him on his owne side, as wee see in the Actes, that is to say, that the Gentiles ought to bee in that libertie: which could not be: for it is expressly saide, that Peter came to *Antiochia*, a long time after the resurrection of Iesus Christ, and yet it was before this conclusion was made, that the Gentiles shoulde not bee subiect to the ceremonies of the lawe. And whereto tendeth all this? To declare the beastlinesse of the Bishops of Rome: who affirme that the seate of *Antiochia* was

The Romish  
Bishops bea-  
stlinesse.

was the first, and Rome the seconde, because Saint Peter rested there and died there. Nowe some say hee was there se-  
uen yeeres: and other some twentie and  
five yeeres: but we see, that Saint Paul  
was not converted so soone, after the re-  
surrection of our Lorde Iesus Christ  
from the dead: besides, and that after his  
conversion, hee was a long while some  
tymes heere, and some tymes there. So  
that a man may easely iudge, that Peter  
rested and remained not in *Antiochia*, as  
the Pope saith: this is a merie iest late-  
ly founde out. So much also is there to be  
said, touching his Bishoppricke of Rome.

Thus we may see, that all the goodly co-  
lours which the Pope pretendeth, and  
laith for him selfe, that he should be head  
of the Church, are indeede over foolishhe,  
and nothing els but little childrens ba-  
bles. And mozeover we see also, that S.  
James was not onely a Disciple, as  
some would make him, but that hee was  
in the degree, and of the company of the  
Apostles: for Saint Peter woulde not  
have so much reuerenced and feared him,  
if in degree he had bene inferiour to him  
selfe.

Doctors agree  
not about the  
tyme of Peters  
being at *Anti-  
ochia*.

The Pope do  
ledgeth but ba-  
bles for his  
headship over  
the Church.

15 A Proposition by M. Io. Cal.

Peter, notwithstanding some have laboured to cloake his sinne, offended greatly.

*nation*

Gal. 2.7.

1. Cor. 12.13

and had disposed  
and had said  
and had said  
and had said

selfe. But let vs now come to the principall matter. It is certaine, that Saint Peter committed a fault, because hee distracted and withdrew himselfe from the Gentiles. True it is, that men haue sought diuers cloakes to couer and excuse him withall, because hee was most bounde to his owne creation. For as it hath beene already saide, euen as Saint Paul was called to preache the Gospel to the Gentiles, so was Saint Peter the minister of circumcision: whereupon it seemeth to some, that he ought to haue more regard to his owne nation, seeing he was bound thereto, and that according to Gods owne intent and purpose. But in that God dyd so distribute and diuide the offices, hee meant not thereby to breake the vnitie of the Church: for there is no more but one bodie. Wherefore needes must it be, that the Jewes shoulde bee iopned with the Gentiles: so that it is a follie to say, that Saint Peter ought to mainteine the Jewes parte, because God hath called him to be a minister amongst them: for that was vpon condition that they shall nourishe amitie and friendship amongst

gest the members of the Church. Wherefore we can not otherwise say, but that he faulted and that fowly: Adde also that Saints Paul speaking in this place, as the instrument of the holie Ghost condemneth him. Beholde a sentence that cannot bee called backe, and against the which it is not lawfull to plead. It is also expressly said, that Peter and those that ioyned with him, walked not the right way into the truth of the Gospell. This therefore must be concluded, that Peter committed a fault. And indeede there might have followed a great offence of that which hee did, and that was, the alienating & traunging of the Gentiles from the Jewes. Seeing then that he so much diminisheth the number of the faithfull, and indeede teareth the Church, and renteth it in pieces, what may wee iudge of that? And beside, it behooved, that this doctrine to wit, that ceremonies of the law were abolished, should specially be maintained. And albeit the Jewes were permitted to use them, untill such time, as that by little & little, the libertie which

Reasons, proving that Peter offended.

And of this  
man said, that  
had committed  
this sinne  
and was  
of the same  
kind.

A secret objection sufficiently answered.

our

22 A proposition of M. lo. Cal.

...  
...  
...

• Sinne is subtil, for men sometymes fall into it euen then, when they they thinke to doe well.

...  
...  
Gala. I. 10.

our Lord Iesus Christ purchased for vs, was knowen, yet for all that, there should not haue bene any bondage therein to lay that yoke vpon the Gentiles necke, as though that the ceremonies had bene giuen them for euer. It behoued them that that should bee indeede concluded and resolved vpon. But Peter beginneth to cal it into doubt and question. Besides hee was variable and inconstant: and we see that for to please men, he declined & went aside from the good and right way, which thing also is plainly & expressely accursed. Certaine it is that S. Peter in so doing, sought not his owne profite, for all his whole studie and indouour was to serue God, yet so it is, that for all that, hee forgetteth him selfe, and turneth aside from the good way. And why so? fearing least he should offende the Iewes: and herein he sheweth him selfe ouer much affected towards men. Seeing that it fell out to him, to goe aside and strate, let vs looke to our selues, & let vs remember the sentence which was spoken before, that if we desire to serue mens appetites, we cannot serue our Lord Iesus Christ. This is then

then that which wee haue to note in this  
 place, when it is saide that Peter feared  
 to offend the *Jewes*. True it is that wee  
 ought to feare offences: but whatsoever  
 it bee, this meane th not that in respecte  
 of men and for theyr sakes, we must bow  
 euery way, and that men shall turne vs  
 & winde vs as a Rush, as we commonly say.  
 For it is not in our power, to diminish a-  
 ny thing of Gods righte & authoritie at  
 our fantasie and pleasure, but that which  
 he hath pronounced, must alwayes abide  
 firme and stedfast, & men must attempt  
 nothing against it, after what sort soeuer  
 it bee. Therefore when the question  
 is to nourish con corde and *unitie* among  
 vs, wee must alwayes haue that which  
 God alloweth, that is, wee must be hum-  
 ble, and learne to obey his worde. And  
 this ought indeede to bee well marked,  
 because at this day wee see that these  
 which swim betwene two waters, thinke  
 it good to do both this & that, & enter in  
 to disputations also about the same: say-  
 ing this is not of great importance and  
 weight, wee may easily yeelde them and  
 graunt them that. And yet for all that,  
 who

Offences must  
 be avoided, but  
 so muste incon-  
 stancie also.

These men  
 painted out  
 and answered.

## AProposition by M. Io. Cal.

No color must  
cause vs to run  
from the sim-  
plicitie of the  
Gospell.

An objection an-  
swered.

I. Cor. 5. 6.  
Galat. 5. 9.  
Mat. 16. 6.

Who seeth not, what great sacrilege is  
committed, if men goe aside from this  
doctrine of S. Paul? & therefore so much  
the more ought one heedily to mark this  
point, that is to say, that it is not lawe-  
full, vnder any shadow or colour whatso-  
euer, to decline or starte away fro Gods  
pure truethe. And Beholde wherefore S.  
Paule maketh mention of this truethe.  
This meaneth not that we shoulde looke  
to haue in or vnder the Gospell any flesh-  
ly libertie: but it teacheth vs that if men  
wyl haue a Gospell to the halfes, that  
then they doe nothing els, but falsifie and  
corrupt the same: As doe these that will  
say: Let vs hold the principall: and then  
for these small matters and circumstan-  
ces it skilleth not: wee may diminish  
this, or take away that, because they are  
not of any great importaunce or weight.  
Such men doubtles are falsifiers & cor-  
rupters of Gods word. And why so? For  
we ought wel to weigh this word, y it is  
not enough to haue the Gospell in a botch  
potch, and in parte, but wee must haue it  
sound and whole, or else it is corrupted.  
Behold a little leauen, leueneth the whole  
lumpe of dough: and we are commaunded

to beware of leaven: that is to say, frō all  
 mingle mangle, thereby to disguise and  
 disfigure in any maner whatsoeuer, the  
 puritie of the doctrine of God. This  
 woorde then ought to be as it were ingra-  
 uen in our heartes, more then if it were  
 written in letters of golde: to wit, that  
 there is a certaine puritie in the Gospel,  
 & that it is not lawfull for vs to turn from  
 that, but that wee must haue the doctrine  
 pure and simple, insomuche that men  
 shoulde not attempt to lessen the same a-  
 ny whit at all, or to diminishe any thing  
 thereof. Nowe concerning that wh. S.  
 Paul saith: that he reproofeth Peter be-  
 cause he was to be reproofed: This meaneth  
 not that he was reproofed in suche sort,  
 as some haue imagined. It is true that  
 the worde may import, that hee was re-  
 proofed, but we know that Participles  
 are sometimes taken for Nounes: and  
 so doeth S. Paul expound it, that Peter  
 was culpable and faultie, and that his  
 offence was as if it were altogether  
 known. \* But I speake this because this  
 place hath beene muche debated vpon  
 amongst the ancient writers: & because  
 some haue sufficiently maintained it, that

The doctrine  
 of the Gospel  
 must not bee  
 clipped.

\* Amongest the  
 rest Ierom. wher  
 of you may see  
 large discour-  
 ses, in the 2.

Come of Augu-  
 stines woorkes  
 and namely, B-  
 pist. 8. 9. 10.

48 A Proposition by M. Io. Cal.

Muche a doe  
made to per-  
uert the true  
meaning of the  
holy Scripture

Peter offended not, neither was so re-  
proued, because they wold not perswade  
themselues, that S. Paule did so openly  
set him selfe against Peter, or that he en-  
tered into controuerſie or diſputation with  
him about it. For it seemeth vnto them  
that if S. Paule shoulde finde any thing  
in Peter, to bee spoken against, that hee  
shoulde haue told it in betweene them-  
selues and secretly, leaſt otherwise hee  
might geue offence, and stirre vp conten-  
tion in the Church, and kindle a fier, that  
wold not be easily quenched. They haue  
this colour, and therebpon they haue  
thought, and this was doone by agree-  
ment betweene them, and that S. Paule  
and S. Peter were well agreed togea-  
ther: as though Peter shoulde haue said  
when wee shalbe in companie with the  
people, thou shalt reprove me, and I  
wyl make as though I were well plea-  
sed therewith, and then afterwarde wee  
shal not be troublesome or greuous one-  
with another, and I wylbe content to be  
vanquished and overcome, and that thou  
also shalt haue the victorie and glory.  
But who seeth not that this is too to  
much

much enforced, and is indeede nothing  
 else, but the turning topsie turue of S.  
 Pauls Texte. Wherefore there is no  
 doubt of this, but that S. Paul declareth  
 in this place, y Peter was to be cōdēned  
 and blamed. And he addeth afterwarde  
 the reason of it: that he and all that fo-  
 lowed him, did not walke with an upright  
 foote according to the trueth of the gospel.  
 Thus much then for reason. Now they  
 that thought that there was suche an a-  
 greement betweene S. Peter and S.  
 Paule, grounded them selues upon a fri-  
 uolous & vaine reason, to wit, y S. Paul  
 confesseth in another place, yea in sun-  
 dry other places that he was as a Jewe  
 amongst the Jewes, and as a Gentyle  
 among the Gentyles: that is to say, that  
 he conformed and fashioned himself to al  
 men. True it is: but this was doone for  
 the edification of the Church: & besides  
 this was not to annihilate & disanul the  
 libertie of Christians, or els to breake  
 the vnitie and concord of the Church.  
 Whereas we see altogether the contra-  
 rie in S. Peter. First he made a divid  
 in the Church, as if hee had torne it in

S. Peters proc  
 toys answered.  
 I. Cor. 9. 19. 20  
 Act. 16. 3.  
 Act. 21. 26.

22 A Proposition of M. Io. Cal.

pieces as I haue already said. He troat  
underfoote the liberty of Christians, and  
endeuored to inforce enē the poore Gen-  
tiles to take the yoke of the lawe vpon  
them, & to bring thē into subtection and  
bondage. There was no edification in  
it, but rather that which had beene built-  
ded vpon before, was as it were pulled  
downe. Let vs conclude then, that in that  
behalfe S. Peter had no agreement at  
all with S. Pauls dooinges. And when  
S. Paule saith that he became a Iewe a-

*mongest the Iewes: hee meaneth not o-  
therwise then thus, that hee framed hym  
selfe vnto them in these thinges where in  
hee might, that hee myght by little and  
little drawe them too more greate and  
large knowledge, as also he himself doth  
afterwardes declare. So then there is  
no doubt, but that this repproofe was  
made in roundnesse and trueneth, and that  
there was no disguising in it nor close,  
complot, or secrete agreement betweene  
the Apostles. And indeede Saince  
Paule doeth sufficiently declare how  
that it coulde not so bee, for hee blesch a  
woorde when hee sayeth that Peter trou-*

*how S. Pauls  
woords I. Cor.  
9. 20 are to bee  
vnderstoode.*

*bled*

bled the Church, by his feigning or counterfeiting, that is too say, hypocrisie, which also is comon enough amongst vs. For now if Saint Peter was reprovued of his hypocrisie, S. Paul also himselfe should haue been an hypocrite, seeing he had covenanted and had made as a man would say, a secret bargaine with him: as to say, we will deceiue the company: for it shal seeme, that I am of one opinion, and thou of an other, and let vs reason vpon this difficultie, and dispute this harde question: and when they shall see that thou shalt bee overcome, they shall haue theyr mouthes stopped vp. If it had so beene, wee see that their manner of proceeding had beene indirect and ouerthwart, & there shold haue byn therin an occasion, rather to haue turned them that were sounde in iudgement fro the partie of the Gospell, then to haue builded the weake. To be short it is a matter too to plaine, that Saint Peter committed a fault, and also that by good right and reason, the Apostle Sainte Paule reprovued him, because he was culpable and faultie.

S. Paule plaide not the hypocrite in reprovuing Peter.

## A Proposition of M. Io. Cal.

**S. Pauls rea-  
son for his re-  
proof weighed.**

**Christe as the  
head, and the  
faithful as the  
members make  
but one body.**

Nowe after that we haue seene the fact  
of deede, let vs come to the reason whirh  
is added. He sayth : *If thou which art a  
Iewe, livest as the Gentyles, and nat as the  
Iewes, wherefore constrainest thou the  
Gentyles to do like the Iewes?* Marke the  
Sainte Peters faulte, that is, that hee  
wrought thereby great hurt against the  
Gentyles, when hee withdrew hym-  
selfe from them, for it was a certain kind  
of inforcement or constraint. And why  
so? For if the Gentiles had beene moou-  
ed to dispice or anger against hym,  
beholde the Church then shoulde haue  
beene assembled together in companies  
and set one against another. But we haue  
declared, that as our Lord Iesus Christ  
is the head of the Church, so it behoueth  
vs to be ioyned togeather in him, as the  
members of one body. So that now there  
remayned nothing else, but that the Gen-  
tyles shoulde eyther take and vse the ce-  
remonies of the law, or else it must needs  
be, that there shoulde bee open warre and  
contention, betweene them & the Iewes,  
and so they shoulde bee as it were two  
troupes or companies, one of them alto-  
geather

gether against another. And this is that  
constraint or inforcement wherof Saint  
Pauls speaketh heere. Wherin we must  
marke that we do not onely enforce peo-  
ple when wee alwayes take them by the  
throate, but also when they are not able  
to escape, but that they must of necessitie  
submit them selues to that which is laid  
vpon them: Behold this is an enforced  
constraine, yea a certaine kinde of tyran-  
nie, which we vse and practise. Some  
wyl say S. Peter thought not vpon  
that: But let it be certaine that he failed  
through ignorance: yet hee was reppro-  
ued of his error, and indeede he harde-  
ned not himselfe in his sinne, neyther  
made many replies agaynst S. Paule,  
as though hee woulde resist him but con-  
fessed that he was blame worthe, wher-  
vpon we haue to note that wee muste not  
set a rule or law ouer our neighbour. If or  
S. Paule in another place (to wit, Rom.  
14.) testifieth that wee muste all appeare  
before the iudgement seate of our Lorde  
Iesus Christ. It belōgeth not thē to vs to  
bee iudges: it belongeth not to vs any  
more to vse iurisdiction & gouernmēt one

This is a dou-  
ble kinde of in-  
forcement.

It is a good  
thing vnfeig-  
nedly to confes  
our faulces.

Rom. 14. 10.

This must not  
be vnderstoode  
of lawfull magi-  
stracie, but of  
vniust and un-  
charitable cou-  
demning one a-  
nother.

## A Proposition of M. Io. Cal.

**Faith in Christ**  
by the doctrine  
of the Gospell,  
freeth both  
Jewes & Gen-  
tiles from all  
Jewish Cere-  
monies.

ouer an other: but let vs in suche sort go-  
uern our selues, that God may haue al au-  
thority ouer vs, & y none attēpt to enforce  
his neighbours, seeing hee hath no such  
rule and gouernment, for that should bee  
as muche as in vs lyeth to dimnish the  
authoritie of God, when euery one of vs  
wyl be a iudge. And thus muche shortly  
touching thus rehearfall or storie. Here-  
vpon S. Paule taketh occasion to enter  
into the matter, and largely to lay it out  
as wee shall see afterwarde: whereup-  
on also hee beginneth and saith: *wee are*  
*Jewes by nature, and not sinners amongst*  
*the Gentiles,* notwithstanding knowing  
that wee cannot bee iustified by the works  
of the lawe, we haue beleened in our Lord  
Jesus Christe, who hath beene our onely  
remedie, because that no fleshe can bee iu-  
stified by the works of the law. Wherefore  
seeing that it is so, so farre of is that the  
Gentiles ought to be constrained to keepe  
and vse the Ceremonies, that euen the  
Jewes themselves are feared from them  
if so bee it they come and haue recourse  
to our Lord Jesus Christe, and imbrace  
the faith of the Gospell. And Paule rea-  
soneth

soneth in this place, from the greater to the lesse: for hee maketh comparison betwene the Iewes and the Gentiles. For God had set suche a distinction and difference that the Ceremonies were as it were, a wal betweene them, as hee speaketh thereof in the second Chapter of his Epistle to the Ephesians. Behold then God, who distinguished his people from the Gentiles, and put the Ceremonies. as it were a wall betweene them: as though he shoulde say, you haue a signe and a marke, that you are not of their order and company, because they knowe the seruice whiche hee requireth, and the waye also whiche they ought too keepe. This ought to bee marked in the first place, that the Ceremonies of the lawe were ordeined and set out for the Iewes. And this is that which the Apostle S. Paule sayeth, *wee that are Iewes by nature.* Now this worde *nature* importeth not the common creation of all men: for the Iewes came from Adam, and descended from Noah also after the flood. So that there was in that respect a common nature betwene the Iewes & the gentiles.

*Ephesians, 2. 14.*

that the Apostle meaneth by the worde *nature*.

More.

# A Proposition of M. I. Cal.

*Psalm. 51. 5.*

There is a double nature in men.

*Eph. 2. 3.*

*Rom. II. 16. 21*

Moreover it is certayne, that in Adam, all both Jewes and Gentiles are accursed & corrupted: as not David a Jewe, and yet notwithstanding hee confesseth, that from his mothers wombe he was a sinner, and conceived in iniquitie. Wherefore when S. Paul speaketh thus of the Jewes, & sheweth that they are Jewes by nature, hee meaneth that they are not peruerse and corrupted, not considering them, as descending from Adams lyne, or race, but as comming from Abrahams race. Wherefore to make a short resolution, there is a double nature. The first is common to all: the second is speciall, or particular. For when S. Paule saith in another place to the Ephesians, that we are by nature the children of wrath, then hee doeth indifferently comprehend and meane, as well the Jewes as the Gentiles. Behold then, that as well Abrahams race as others are subiecte to Gods vengeance, and that of nature: as S. Paule saith. But in the xi. Chapter to the Romans he saith that the Jewes are the natural branches of the holy roote or stock: when he saith naturall branches of a holy

ly roote, it is a speciall priuiledge that  
 God gaue, to that race of Abraham, whē  
 he adopted and receiued the same to him  
 selfe. And why so? For God hath not on-  
 ly declared that he wyl bee the people  
 of Israels Saviour, but a Saviour of all  
 that Line of Stocke. And thus much  
 concerning this worde. Also this worde  
*sinners*, is not there to bee taken, as wee  
 commonly vnderstand it, but it signifieth  
 in this place prophane persons, and such  
 as are altogether defiled before God,  
 as when it is sayde that hee beareth not  
*sinners*: and yet we know indeede that he  
 beareth them. And indeede, the doctrine  
 that our Lord Iesus Christ hath taught  
 vs, must needes be inuiolable, and it be-  
 loneth vs to haue our mouthes wyde o-  
 pen to confesse our sinnes, whatsoeuer  
 come of it, for otherwyle wee shoulde be  
 lyars, as S. Iohn saith in his Canonical  
 Epistle, to wit, that if we confesse not that  
 we are sinners the trueth is not in vs: yea  
 and it is of necessitie required that God  
 couer our sinnes. So then sinnes is often  
 times taken for a Prophane man, and  
 one that is reiecte of GOD, as also in  
 this

That the Apo-  
 stle meaneth by  
 this worde  
 sinners.

Iohn. 9.31.

Iohn 1.8.10.

*sinners*

A

The. 2. Proposition by M. Io. Cal.

Deu. 32. 8. 9.

*Cord*

*...of the law ...  
...of the law ...  
...of the law ...  
...of the law ...*

Rom. 3. 12.

this place. But now we let vs come to that which Saint Paul saith: we are Jewes by nature, we haue a special p<sup>r</sup>tiuilege: for in asmuch as G D D hath chosen the race of Abraham, beholde howe wee are placed in a degree of honour. God could haue doone this to all the worlde, but as it is sayde in Moyse's song, God cast his worde, to separate his owne inheritance from other nations. And this is it that S. Paule meaneth in this place, to wit, that the Jewes had a certain special dignitie, and were not of that common sorte or order that the Gentiles were, who abode in theyr first nature, and were as it were, reiected and accursed. This distinction is more plainly set out in the thirde Chapter of the Apostle Saint Paul's Epistle to the Romans. For after that he hath declared, that all were condemned before God, and that there is neither Gentile nor Jew, but he ought to confesse that, he demaundeth this question: Shall not the Iewe then haue somewhat more preferment, yes they shal, saith he, for God hath declared himself to the. They haue the law & that seruice which  
was

was appointed them, they had also his promises. Behold great honours that God bestowed upon them, when he declared unto them that they were his purchased people, his inheritance, and as it were, his treasure, that they were unto him a priestly kingdom, and that he established his service in the midst of them. Mark how the Jewes had great preheminance above the Gentiles, & are they more excellent for that? He addeth afterwarde, No. For if we should be all examined, they should not be one alone amongst vs that should be founde iust before God. Behold then how they are condemned with the Gentiles, & all are deeply plüged in y<sup>e</sup> curse. We see then how the Jewes are not polluted and prophaned, as the Gentiles are. And by what meanes is this? By the grace of God. This is without the men: & yet they haue all one & the self same beginning, & besides they are all corrupted in their persons, because that they are sinners both the one & the other. But whatsoeuer it be, Paul declareth in this place, that if there bee any that ought to bee partakers of this benefite of Gods mercy,

All both Jewes  
and Gentiles  
haue neede of  
Gods grace.

## A Proposition by M. I. Cal.

*Ephesians, 2. 17.*

*None can come*

*to God, but thro*

*rough the grace*

*of Iesus christ.*

*None can come  
to God, but thro  
rough the grace  
of Iesus christ.*

*Cast down*

mercy, that they are the Jewes. And  
why so? He sayth in another place, that  
is, Ephesians the seconde Chapter, that  
they were nigh to God, & the Gentiles far  
of from him. When he speaketh of our Lord  
Iesus Christ, hee saith that hee came and  
preached reconciliation, that wee mighte  
haue access vnto the father, and this  
(sayth he) was published aswell too them  
that were nigh, as to them that were a far  
of. He sayth that the Gentiles were far  
of, because God had abandoned & forsa-  
ken them, as it were for a while. Be-  
holde then the Jewes who were nigh, &  
yet had not access to God through the  
lawe, but through the grace of Iesus  
Christe, published by the doctrine of the  
Gospel. Wherefore we must knowe that  
the workes of the lawe are debated: For  
to the Jewes it is that God spok, and yet  
the Jewes haue not their saluation therein  
And what? Shal the Gentiles, to whom  
God spake not, and who had no promise,  
shall they (I saye) haue they? refuge and  
recourse to the lawe? We see then Saint  
Paules purpose, which is to shewe that  
none can bee iustified but by faith. Hee v-  
seth

seth in this place these wordes, to iustifie  
the fayth of our Lorde Iesus Christ, and  
the makers of the lawe: we must inlarge  
these pointes before we can comprehend  
and perceiue Saint Pauls purpose,  
and the substance of that which he spea-  
keth. This worde to iustifie, signifieth

that the word  
iustifie, impos-  
teth.

as much as to be absolued before God. It  
is true, that if we would heape vp all the  
testimonies of the scripture, seruing for  
this purpose, it could neuer at al, or hard-  
ly be one, and besides we coulde not dis-  
patch the whole matter at this tyme. It  
is true that for this present tyme, if it be  
possible, wee will take and asledge two  
places onely, to shewe and set forth that  
which we haue saide. Saint Paul, spea-  
king in the eight Chapter of his Epistle  
to the Romanes: What? may not wee

done

stande before God (saith hee) seeing hee  
iustifieth vs? and who is it then that shall  
condemne vs? Certaine it is, that in that  
place, this word to iustifie, importeth not  
that God maketh vs iust, but this it is,  
that he receiueth vs to mercy and in par-  
doning vs our finnes, hee holdeth vs and  
accounteth vs as iust, albeit that we be

Rom. 8.33.  
et. 8. 1 and

A Proposition by M. Io. Cal.

not so indeede. The comparison sette a-  
gainst it, declareth the same: God iusti-  
fieh vs, who is it that shal condemne vs?  
If these two wordes be well weighed, to  
iustifie must needes bee contrarie to con-  
demne, and that is then to absolue. So  
to be iustified before God, that is the ab-  
solutiō or losing, that he giueth vs, when  
it pleaseth him to receiue vs to mercie,  
as is declared vnto vs in the Romanes,  
where Saint Paul alledgeth this place  
out of the two and thirtie Psalmes: Blessed  
is the man, whose iniquities are pardoned,  
and whose sinnes are couered: hee saith  
there that wee are iustified without the  
woorkes of the lawe. And why so? be-  
cause our sinnes are pardoned vs, & that  
through Gods free goodnes. The other  
place is declared, in the thirteenth Chap-  
ter of the Actes, to wit, that we cannot  
be iustified by the workes of the lawe, but  
by the grace of our Lorde Iesus Christ.  
The Gentiles then are iustified: and af-  
ter what sort? From all thinges from which  
the lawe of Moses could not iustifie them,  
that is to say, could not absolue the. For  
Moses

Quod est iudicium  
quod est iudicium  
quod est iudicium

Rom. 3. 28.  
Rom. 4. 5. 6.

Act. 13. 38. 39.

Moses lawe had many markes & signes  
to testifie their reconciliation to GOD. *The ceremo-  
nies of the lawe,  
could not iusti-  
fie.*  
There was washinges, sprincklings, sa-  
tisfactiones, and all the rest: But all this

was not or serued not, to iustifie, that is  
to say, to acquite and discharge men,  
in such sort that they should bee accom-  
ped iust. So when in this place it is said,  
that the Jewes founde not any thing in  
the lawe, whereby they might be iustifi-  
ed, he meaneth by iustified, obteinyng of  
grace and fauor before God, & in summe,  
approbation and allowance before him.

And thus muche concerning one worde.  
Howe y<sup>e</sup> faith of our Lord Iesus Christ, *that is ment,  
by the faith of  
our Lord Iesus  
Christ.*  
is not that whereby Iesus Christ belie-  
ued, but that by which we belieue in him.

And howe doe we belieue in our Lorde  
Iesus Christ? that is in receiuing and  
appling him such a one vnto our selues,  
as he hath beene sent vnto vs from God  
his father. But he hath sent him, as saith  
Saint Paul, to be our righteousnes, our  
wisdome and satisfaction. When then we  
shall receiue our Lorde Iesus Christ for  
our righteousnes, beholde howe the faith

I. Cor. I. 30.

A Proposition by M. Io. Cal.

2. Cor. 5. 21.

We ought to  
come to Christ,  
because he a-  
lone hath all  
thinges in him  
that we neede.

that wee haue in him iustifieth vs. And  
howe is hee our righteousnes? hee decla-  
reth it in an other place, in the second E-  
pistle of the Corinthians, where he saith,  
that hee that knewe not what sinne ment  
(that is to say, was pure and innocent  
from it) was made as sinne for vs, to the  
ende that wee might bee iustified in him.  
Marke then what this speech the sayth  
of our Lord Iesus Christ importeth: that  
is to say, the assurance that wee haue  
through the sayth, that we are reconciled  
to God his father, and that wee finde in  
our Lorde Iesus Christ, euery thing that  
we haue neede of: to bee short, that God  
iustifieth vs without our selues, in that  
satisfaction and recompence, which hee  
findeth in the sacrifice of his deare sonnes  
death and passion. And thus farre concer-  
ning this worde. There remaineth yet  
this worde, workes of the lawe, whereby  
some haue vnderstood barely, the cere-  
monies, as Circumcision, the washings,  
the sacrifices, the sprinkeling of beastes  
bloud, and suche like thinges.  
And there is some shewe thereof at the  
first sight, because that the founteine of  
this

this question which Sainct Paul hand-  
 leth, proceeded from this, that the Jewes  
 would be circumcised, and obserue the ce-  
 remonies of the lawe. Wherefore it  
 should seeme by this, that the workes of  
 the lawe, were nothing els, but the ce-  
 remonies thereof. But they import (as  
 wee shall see in a more large declaration  
 thereof) somewhat more, to wit, that vn-  
 der that speech is comprehended all that  
 which God hath commaunded. True it  
 is, that the first occasion which Sainct  
 Paul had, to enter into disputation and  
 question about the matter, was to set out  
 the abuses which were in these outwarde  
 thinges: as at this day wherein wee are  
 at controuersie with the Papistes, tou-  
 ching pilgrimages, feastes, the obserua-  
 tion of certaine dayes, &c. Wee doe not  
 onely handle this question and point, whi-  
 ther that these three things & such lyke  
 be commaunded of God yea or no, but  
 we come somewhat further and say, that  
 this is not onely not to serue God, but  
 that it is blasphemie to say so. Wee see  
 then, that when men will speake of some  
 ceremonie, or some superstitious obser-  
 uation,

These wordes,  
 workes of the  
 lawe, containe  
 not onely the  
 ceremonies,  
 but all that  
 God comman-  
 deth in the lawe.

Pilgrimages,  
 feastes, obser-  
 uation of dayes,  
 &c. wicked in a  
 double respect.

A Proposition by M. Io. Cal.

uation, they shall come to the generall rule, because they are thinges loyned together, yea thinges that can not be sundered: So much also is there to be sayde concerning the woorkes of the lawe. For when the Jewes would that men should obserue Circumcision, and that it should continually abyde whole and sound, that proceeded from an errour: for they supposed that Circumcision was Gods seruice, and that it was a meritorious woork to bee iustified by: and it is likely, that they helde so much also, concerning all the rest. But that is contrarie to trueth, for Circumcision was a testimony of the grace of God, and a signe of faith, as Saine Paul speaketh thereof, in the fourth of the Romanes. Beholde then how the Jewes, were turned verie farre, from the true institution of God, when they attributed suche an vse to the ceremonies of the lawe. And this is the cause also, why Saine Paule stayeth so muche upon this worde. And moreover it is not without cause, that hee standeth also vpon the word promise: For the Papistes themselves confesse indeed, that they merite

Rom. 4. 11.

Two sortes of  
Papists, or rather two iudgements in Papists touching  
merites.

rite

rite nothing, but by reason, and in the strength of the promise: When they say that they deserue heauen through Gods grace, they meane thereby that they are not able to doe all, but yet sundrie tymes, you shal haue them speake thus proudly, that they merite or deserue the whole. They say, that it is not by their woꝝkes in their own nature, but that God hath framed first such a preparation or dispositiō in them: and so there is nothing touching faith: and yet behold wherfore S. Paule addeth this woꝝd faith, because they establish and erect of woꝝkes, and Gods promises, their owne merites. Now needes must it fall out, that in the meane season this promise should be disannulled, if men staie them selues vpon woꝝkes, as Saint Paul saith in the place already alledged out of the Romans. And yet for all this, he putteth not downe without good cause and reason, this woꝝde, woꝝkes of the lawe. Sometymes when hee esteemeth them not, hee doeth it, to shewe, that he speaketh generally & without exception, as in the place erewhile alledged, hee saith, that G. D. D. iustificeth

Gods promises, and mens merites, cannot stand together.

Rom. 4. 13. 14.

16.

17.

18.

Rom. 4. 5.

# A Proposition of M. Io. Cal.

Leuitic. 18. 5.  
Galat. 3, 12.

without woorkes: hee establissheth not the  
woorkes of the lawe, but saith without  
woorkes. But because he hath to do with  
the Jewes, whoe might alwaies alledge  
and say: And what? Shall this promise  
that wee haue (too wit, hee that shall liue  
according to the lawe, shalbee iustified, &  
this is our life) shal this I say bee vnpro-  
fitable: shal al this bee without cause and  
voide? Mark howe the Jewes might ob-  
iect. Saint Paule therefore vseth a pre-  
uention heere, and cutteth the throate,  
(as a man woulde say) of al that they are  
able to object: as thoug. hee shoulde say:  
albeeit woorkes are of the lawe, yet so it  
is, that they are not able to iustifie. But  
now let vs come to the principal point of  
matter. It is saide, that the Jewes, that  
had al the promises of God, and the ou-  
ward testimonies, that he had chosen the  
from amongst al the rest of the worlde,  
were yet notwithstanding inforced too  
seeke their iustification and righteousness  
in our Lord Iesus Christ. Which seeing  
that so it is, too whome shal the Gentiles  
repaire nowe, to obtaine grace in: shal  
they goe to seeke it in the lawe, frō which  
they

Neither Jewe  
nor Gentile can  
be iustified by  
the lawe.

they are further estraunged than the  
 Jewes? No. Wherefore we must conclude,  
 that the Gentiles haue no other meane,  
 to obtaine pardon before God by, and to  
 stande vpright in his iudgement, than to  
 be apt to learne, and to humble theselues,  
 when the question is to appeare before  
 him, hauing true certainty and assured-  
 nesse of his mercy, thorow our Lord Je-  
 sus Christ. And marke what this speech  
 meaneth, *but in the grace of our Lord Je-*  
*sus Christ.* Wherein also the error of the  
 papistes is once again ouerthrowne.

For when they say, that they are iustified  
 by fayth, they confesse themselves sin-  
 ners: but this is but in parte, for they can  
 not suffer or abide this saying, thorow  
 fayth onely. No not a whit, and therefore  
 it is very likely that we shal neuer agree  
 in this poynt. For they meane that our  
 woorkes are in parte the cause of our sal-  
 uation, and so make thereof a botchpott  
 and mingle mangle, that is neither flesh  
 nor fishe, as men say: that is, that part of  
 our woorkes, and parte of our fayth, are  
 the things that iustifie vs. And when S.  
 Paule saith, that it is not, thorow the

Assured persua-  
 sion of Gods  
 mercie through  
 Christ, is the  
 meane of iust-  
 fication.

A verie fit simi-  
 litude.

and my dear friend  
 - 1600 is not  
 - 1600 is not  
 - 1600 is not  
 - 1600 is not

Rom. 10. 3. 4. 9.

After Cal-  
 uins wonder-  
 full humilitie.

workes of the law, but by the onely faith  
 of Iesus Christ, is not this a doubt, that  
 the Papists flye and shunne verie much?  
 So then, Saince Paule declareth, that  
 there is neither Jewe nor Gentile, that  
 can be found iust in Gods sight, but one-  
 ly in and through our Lord Iesus Christ,  
 who is our righteousnes, and that we are  
 made partakers of this righteousnes,  
 given by the doctrine of the Gospell:  
 for as the Apostle S. Paule saith, in the  
 tenth Chapter of his Epistle to the Ro-  
 mans: God accepteth vs not, for the ob-  
 servation or keeping of his commaunde-  
 ments, nor through the lawe, but in & by  
 our Lord Iesus Christ, who hee hath rai-  
 sed vp from the dead to iustifie vs. I see,  
 that I haue bene alreadie ouer long, and  
 therefore I will not goe any further at  
 this time: the rest shalbe expounded some  
 other time: notwithstanding the brethren  
 may adde hereto, that which I haue  
 omitted, and also redresse that which they  
 shal know to be more fit for the purpose,  
 than I haue alreadie declared, respecting  
 and bearing with my infirmities & weak-  
 nesse, which thing also I pray the to per-  
 forme

forme towards me. Now wee will giue  
thanks vnto our good God, for the fauor  
he hath shewed vs, when it pleased him to  
draw vs to the knowledge of his Gospel,  
beseeching him, that hee woulde in suche  
sort open the eyes of our vnderstanding,  
that wee may knowe, what an excellent  
thing it is to humble our selues vnder the  
obedience of our Lorde Iesus Christ, to  
the end that none of vs lift vp his hoines,  
so muche as to will, to make him selfe  
free of him selfe, and by his owne ver-  
tue and power, but that he suffer himselfe  
to be banquished and overcome, and that  
altogether wee may abide in such sort to  
bee subiected and brought in obedience  
vnder Gods word, that these which seeme  
to be the most excellēt and famous in the  
Church, may not lift vp, & glorifie them  
selues, but that they may receiue correc-  
tion, admonition, & reproofe frō p̄ least:  
and that al that may serue, to the ende we  
may attaine to this marke, that **G D D**  
may beate rule ouer vs all, as he that is  
our creator and hath chiefe rule and go-  
uernement, both in heauen and earth: and  
seepng we knowe that wee can not here

neglecting of  
our duty

An excellent  
prayer for true  
humilitie and  
lowlines of  
heart.

A Proposition of M. lo. Cal.

No perfection  
in this world.

on earth, be like unto Angels of heauen,  
that wee may learne vnfeignedly to re-  
ceiue & embrace the doctrine of the Gos-  
pell, wherein our saluation is included  
and comprized: And seeing wee knowe  
also, that there is nothing in our nature  
but that which deserueth a curse, that we  
may learne to seeke our righteousness out  
of our selues, which righteousness hath  
bene purchased for vs, by our Lorde Je-  
sus Christ, and that we may clearely  
beholde the same in this holy  
Gospel, through a liue-  
ly sayth,



The

# The seconde Proposition

or speache, of M. I. Cal. vpon the se-  
conde to the Galat.

15 We which are Iewes by nature, and  
not sinners of the Gentiles:

16 Knowing that a man is not iustified  
by the workes of the lawe, but by fayth  
in Iesus Christ, wee also haue beliened  
in Iesus Christ: to the ende that wee  
might be iustified by the faith of Christ,  
and not by the workes of the lawe, bi-  
cause that no flesh shall be iustified by the  
workes of the lawe.

17 Nowe if in seeking to bee iustified by  
Christ, we our selues also are founde to  
be sinners: is Christ therefore the mini-  
ster of sinne? Be it not so.

18 For if I build againe the things that  
I haue destroyed, I make my selfe a  
transgressor, or trespassour.

19 Verelie, I haue beene through the  
lawe, dead to the lawe, to the ende that  
I might liue to God: because I am cru-  
cified with Iesus Christ, to the ende I  
might liue to God.

20 So I liue, and yet nowe not I, but  
Christ liueth in me: and in that, that I

nowe

A Proposition by M. Io. Cal.  
nowe line in the flesh, I line in the faith  
of the sonne of God, who hath loved  
me, and hath giuen him selfe for me.

21. I doe not abolishe or take away, the  
grace of God: for if righteousness be by  
the lawe, Christ then is dead in vaine.



We haue seene & heard  
howe this doctryne  
ought to bee under-  
stood, to wit, that we  
are iustified by the  
faith of Iesus Christ.

But nowe it remai-  
neth to handle the reason that S. Paule  
bringeth, to wit, that necessitie inforceth  
vs to seeke this righteousness which is  
giuen vnto vs, thorowe the grace of our  
Lord Iesus Christ: for if there were any  
other meane thereof, men might receiue  
and take it, but when we knowe, that af-  
ter wee haue sought aboue and beneath,  
and that we haue made our circuites and  
iourneyes as it were, both in heauen and  
in earth, and yet notwithstanding behold  
we are shut vp, and that there is no righ-  
teousnes in any man lyuing: thereupon  
we

No righteous-  
nes to be found  
in any, either  
in heauen or in  
earth, but in  
Iesus Christ  
alone.

we may perie well and safely conclude,  
that we must be saved through the grace  
of our Lord Jesus Christ, or els y we are  
all lost & condemned. This then is that  
wherupon S. Paul standeth at this time.  
So this saying ought well to be weigh-  
ed, that the Jewes stood in neede to ob-  
taine righteousness through faith: because  
that no flesh shalbe iustified by the woorkes  
of the lawe. And indeede it is certaine;  
that we shall neuer come with a good af-  
fection to our Lord Jesus Christ, if this  
be not rightly imprinted in our hartes: to  
wit, that the curse of God holdeth vs faste  
locked by & inclosed, and that we can not  
any maner of way come out of it, but by  
this meane. Euen as a sicke partie, when  
his disease presseth & wringeth him, and  
that he is not able any longer to indure it,  
he will submit him selfe to the Phisition,  
and wil binde and tye him self to receiue  
these things, which shalbe sharp & bitten  
vnto him. He that is mery & maketh good  
cheare, will not goe to seeke the Phisiti-  
on, when he is wel disposed to drinke and  
to eate, and that hee findeth him selfe to  
haue a good appetite or stomacke: euen  
so is

No way of de-  
liverance from  
Gods curse but  
Jesus Christ.

A fit similitude  
well pursued  
and applied.

so is  
the Phisition  
disposed, and  
soled this o  
God

The. 2. Proposition by M. Io. Cal.

None can  
come rightly to  
Christ, but such  
as are wound-  
ed with Gods  
iudgements.

Feeling of  
death in our  
selues, bringeth  
vs to life before  
God.

So is it with vs: for vntill suche time as  
Gods iudgement haue in such sort wound-  
ed vs, that we be as it were poore scat-  
tered & lost people, & to be short, that we  
be as it were drowned or swallowed up in  
death, wee will neuer come in good ear-  
nest to our Lord Iesus Christ. It is true  
that this doctrine may well be receiued,  
and that they which shall heare thereof,  
will bowe their eares and hearken, when  
some shall say to them, that there is no o-  
ther righteousness, but the grace of God.  
There are verie many scoffers and se-  
sters that allowe this, but it shall not bee  
in truth, for there is nothing but hypo-  
cristie and dissimulation amongst them.  
Let vs then holde this fast, that we must  
beginne at this ende, when wee woulde  
knowe wherein our saluation standeth:  
and howe so: For wee must of necessitie  
strive to attaine that: we must I say, be-  
ginne at death, to the ende that that may  
leade vs to life. And this is the cause  
wherefore Saint Paule largely laying  
out the matter which wee haue to handle  
in this place, summoneth and proceedeth  
against all mankind. On the one side he  
sheweth

sheweth, that though the Gentiles had  
not the lawe written, yet that theyr con-  
science did suffice to condemne them, and  
that God exercised in the same his iudge *Rom. 2. 12. 14.*  
ment, to their condemnation, and that *15.*

theyr owne very thoughtes were so ma-  
ny Summons, to bring them before the  
heavenly iudgement seat, to declare vnto  
them that they were altogether accur-  
sed. On the other side, concerning the  
Iewes, if they would gloze and boast in  
the lawe, that is it that doeth condemne *Rom. 2. 1. 2.*

them, as S. Paule saith. Thereupon he  
concludeth, that it becometh every mouth  
to bee stopped and shut vp, and that wee  
shoulde confesse, that there is nothing in  
vs but confusion and shame of face, and  
that if wee shoulde yeelde by an accounte  
before God, wee shoulde be so muche the  
more drowned in dispayre. And indeede  
because that men rocke them selues a-  
sleep as it were in their owne hypocri-  
sie, S. Paule doth in a maner thunder a-  
gainst them, that iustifie themselves and  
flatter themselves, saying: Thinkest  
thou that God accepteth mens persons?  
Thou presumest indeede to condemne o-

They that flat-  
ter them selues  
in theyr sinnes,  
had neede to be  
rowled by.

The 2. Proposition by M. Io. Cal.

Before Gods  
mercy can bee  
sweete vnto vs  
we must be wo-  
derfully cast  
down in our  
selues.

Others: and who or what art thou? Veri-  
ly, dust: & yet thou takest vpon thee the of-  
fice of iudging, and wilt needes haue this  
authoritie, when thou thy selfe canst not  
be exempted from the iudgement of God.  
Mark then how it behooueth vs to be a-  
waked and stirred vp, that we seeke not  
our righteousnesse any where else, nor by  
any other meane, but onely by our Lord  
Jesus Christe, and that we learne right-  
ly to examine our life, and not onely to  
goe beyonde, a certaine free and willing  
condemnation of our selues, as transgres-  
sours of the lawe, and blame worthe be-  
fore God, but to bee altogether confound-  
ed and moued with such an astonishment  
that we shoulde not knowe on which side  
to turne. Beholde I say, howe wee may  
geue opening and entertainment to the  
doctrine, which is handled in this place  
by S. Paul. And so let vs wel and right-  
ly weigh these wordes, *That no flesh  
shalbe iustified by the woorkes of the lawe,*  
and also let vs marke, that this is it that  
ought to bring vs too our Lord Jesus  
Christe, and to the faith of the Gospel, to  
the end that through the grace of GOD  
we

we may at the last be saued. And moreover that which some stand so much vpon, touching these wordes, *The workes of the law*, as though S. Paul spake of nothing but the Ceremonies, that I say hath bin in part reprooued and handled, and wee haue declared, that so to take the woorde is an ouerfoule folly. And indeede Paule meneth no other thing in this place, then that which is saide in the hundred fortye and third Psalm, when Dauid beseecheth GOD that *hee woulde not enter into iudgement and accounte with him*: (for hee addeth the reason) *that no man liuing shalbe iustified in his sight*. Dauid speaketh not in that place of the woorkes of the lawe, but it is to shewe that if GOD would exercise the office of a Iudge, that then our lyfe ought to bee aunswearable thereto: And to knowe wheather wee shoulde bee acceptable before him or no, what shoulde bee doone in that behalfe? Shoulde wee not be past hope? Yes indeede, and why so? For there shall not bee founde any liuing creature, that can be iustified. And what meaneth that woorde? that is to saye,

*Psalm, 143. 2.*

The 2. Proposition by M. Io. Cal.

None is of him  
selfe iust before  
God.

Act. 15. 10. 11

He that hath  
Christe and his  
merits hath al.

that any man can bee founde so iuste in  
Gods sight, that thereby he can be absol-  
ued and discharged before him. So then  
when Paul speaketh heere of the woorkes  
of the lawe, it is not to this ende that the  
discourse w<sup>ch</sup> he maketh shold be restrained  
to the ceremonies onely: but he speketh  
expresly (as wee haue already declared)  
*that* of the woorkes of the lawe, because that  
the deceiuers which at time ment to cor-  
rupt the puritie of the Gospell, did al-  
wayes alledge & set out y<sup>e</sup> Ceremonies.  
Now Paul speaketh here as of the one-  
ly remedy that serueth to draw men fro  
condemnation, as also mention is made  
thereof in the fifteenth Chapter of the  
Actes of the Apostles, and in that place  
it is saide, that wee cannot be iustified by  
all that which is contained in the lawe  
of Moyse, but that we must come vnto  
the faich of Iesus Christ. In the lawe of  
Moyse there were washings, sacrifices,  
& to be short many means to be recōciled  
to God by. But what? all that was but a  
figure and shadowe, to byng the people  
to Iesus Christe. It followeth then that  
when wee haue the satisfaction that is  
purchased

upon the 2. to the Galat. 51

purchased vnto vs by Iesus Chyiste his death, we haue all: neither neede we the law to supply any thing whatsoeuer: and though we had all, that it were possible to finde out of our Lorde Iesus Chyiste, we should haue nothing at all: And yet notwithstanding it should seeme, y this argument or reason is not sufficient & strōg enough: for albeit that we be not fully iustified by the works of the law, yet a man might saye, that wee are in part iustified therby: which if it be true, we are not altogether iustified by faith, for there is in it, but one part of our righteousness. Beholde howe the Papistes are abused and deceiued: for they wyl not say, that wee are able, without the grace of our Lorde Iesus Chyiste, to obtaine saluation, that wee are able to glozy and boast before God of our selues, as though wee had in our selues all that which is requisite, to obtaine euerlasting life by, they wyl not speake so: but they will say, that wee are sinners, that there are infirmities and weakenesses in vs, and that we haue in our selues manyfolde imperfections, and that our Lorde Iesus

A shifting and  
vaine obiection  
answered.

Papists shiftes  
and subtilties.

The 2. Proposition by M. Io. Cal.

Christe must of necessitie remedy and redresse them, and that in the vertue of his death and passion our sinnes are pardoned: but yet for all that they say, that we may haue a portion of righteousnesse in vs, which righteousnesse they call partiall, or parted, because it is as it were parted betwene god & man: & moreover they say, that the remission and forgiveness which is bestowed vpon vs, when we are to obtaine pardon of our sinnes, is not free, but that satisfactions on our behalfe must be added thereto. And this is that which hath caused them to deuise theyr Masse, Trentals, Diriges, Pilgrimages and suche like. Behold e also the foundations wherupon they builded their Purgatorie. To be short we see, how the Papistes wyll indeede confesse, that our Lorde Iesus Christe is necessarie for them, but they meane onely in parte, and to supplie that, whiche they themselves want. And yet they attribute to them selues thus much, that they are able to purchase fauour before G D D, that they are able to merite and deserue at the leaste some part and portion of theyr saluation, and that

A most horrible  
blasphemie.

Masse, Pilgrimage, Purgatorie, and suche baggage, vpon what grounde the stand.

that when they shall haue offended, that they are able to amende and repayre the faulte, and that by theyr satisfactions and woorkes as they cal them of supererogation. Now it should seeme that this argument did fight against S. Paule. Marke his sentence: we are [not] iustified but by faith, for also a man is not iustified by the woorkes of the lawe. Some might reply after this maner. Let vs put the case, that though we be not wholly iustified by the woorkes of the law, yet this meaneth not but that we may haue some part and portion of righteousness therein. It followeth then, that wee are not altogether saued by our Lord Iesus Christe, but that this is a supply or an addition. But Sainte Paule supposeth that which is true, that for asmuche as GOD in forbidding to commit whoredome hath also forbidden, to robbe, to lie, and to blaspheme, and all the rest, that he that faileth in one point is culpable and guiltie of the whole, as S. James saith in the seconde Chapter. *James, 2, 10.* And the better to perceiue and vnderstand this, we must come to the promises, and to the threats of the lawe.

A popish and  
penuish reply.

## The 2. Proposition by M. Io. Cal.

### Promises.

Leuit. 18. 5.

Rom. 10. 5

Concerning the promises: It is not said, He that shal do some part of these things shall lyue in them, but it is saide hee that shall doe these thinges. God then requirerh a sounde and full accomplishment of the lawe : otherwise there is no righteousness. And who is hee that fulfilleth the same? Truly there hath not beene yet any such founde. It followeth then that this promise is indeede of no force, seeing that men faile in the performance of pointes put downe with the same.

### Threats.

Deu. 27. 26.

Galat. 3. 10.

Now let vs come to the threats which shalbe declared moze largely here after: but yet now we may in one worde see that which God pronounceth: Cursed be he, that shall not perfourme all these things. When he saith, that we are cursed if wee accomplishe not all the whole lawe, and doe not satisfie the least point or tittle, and the uttermoste farthing, as men say, behold how Saint Pauls argument is forcible and strong, that is, that there is no partiall righteousness as the Papists imagine and affirme, because God will not haue his righteousness cut and hewen in peeces and mor-  
fels,

gels, but declareth vnto vs, that we are al  
 debtors and faultie, because we faile and  
 fall before him. Marke then howe wee  
 must come to our Lord Iesus christ. And  
 mozeouer it is certaine that when a man  
 shall take all that hee hath or is able to  
 bring before **G D D**, there is nothing  
 in him but a curse. For all that which  
 the Papistes haue imagined and forged  
 touching theyr freewyll, theyr meritori-  
 ous woꝝkes or woꝝkes of supererrogati-  
 on, all that I say, is nothyng else but va-  
 nitie and illusions of Satan. So then  
 in the first place wee cannot be iustified,  
 because we cannot haue of our selues so  
 muche as one good thought. And  
 besides, although God shoulde haue re-  
 nued vs by his spirite, and albeit wee  
 shoulde desire too obey him: yet so it is  
 that as wee trauaile in our iourney  
 and way, wee shall stumble much and  
 take many falles, yea there wyll bee ma-  
 ny crosse wayes, in suche sorte, that wee  
 shall continually fayle and faulte in our  
 dueties. Seeing then it is so, we must  
 not put our confidence and truste in the  
 woꝝkes of the lawe, neither in all that  
 which

All that man  
 hath of himself  
 is accursed be-  
 fore God.

2. Cor. 3. 5.

## The 2. Proposition by M. Io. Cal.

Perfection and  
fulnesse of righ-  
teousnesse is to  
be founde in  
Christ onely.

Man's nature  
excellently pain-  
ted on.

which is contained therein. And behold  
howe wee shall haue the perfecte accom-  
plishment of all righteousnesse in the  
grace and fauour of our Lorde Iesus:  
and marke withall, how we ought to vnder-  
stande this sentence. Nowe thereup-  
on Sainte Paule maketh an obiection  
because that this doctrine hath alwayes  
been subiect, to many slanders and blas-  
phemies: For the Diuel seeketh nothing  
more thā to blinde, & to make vs beleue  
that wee are able to purchase and get e-  
ternall life through our merites. And be-  
holde wherefore it is, when men preach,  
there is nothing but the free goodnesse  
of God that saueth vs, that there are so  
many replies made: The reason is, be-  
cause it is cōtrary to our fleshly vndersta-  
ding and reason: for wee are alwayes in-  
cumbered with bayne fantasies, and in-  
deede puffed vp with presumption and  
pride, and bring both that and many  
other faulces from our mothers wombe  
with vs, so that it is very harde utterly  
to roote it out of our hearts. We cannot  
then be perswaded that our saluation con-  
sisteth altogether in the mercy of God,  
and

and indeede there was neuer yet anye  
of the Philosophers that knewe it. The  
Gentiles verily and Pagans did vnder-  
stande, that they were all sinners & that  
they had neede of some remedy therfore.  
They had they? Sacrifices, their wash-  
inges and perfumes, as also had the  
Iewes? But what? They also staied the  
selues vpon their merites. Beholde then  
why S. Paul now bringeth this questi-  
on and saith, *If we also*, that is to say, the  
Iewes: For this woorde *also* weigheth  
much in this place, as if he shoulde saye,  
not onely the Gentiles are knowne to be  
sinners, and they? iniquitie is layd open:  
But also euen we, who are the elect and  
chosen people of God, who hath the pro-  
mise of adoption, who haue this dignitie  
more than all the worlde hath, that God  
acknowledgeth vs for his inheritance,  
wee, I say are so much the greater sin-  
ners, by howe much we beleue in Iesus  
Christ. But he spekerh this in the person  
of these mē, that were not able to vnder-  
stande this doctrine, neyther yet woulde  
quietly receiue it. It is true y this place  
is otherwise expounded by some others

All Expositors  
are not by any  
by to be admit-  
ted.

but

The 2. Proposition by M. Io. Cal.

Mens mouths  
accustomed  
to wicked spea-  
ches.

but there is neither salt nor sauer in it: and that is the cause why I busie not my selfe therein. They suppose that S. Paul ment to say thus much, that if we be foue sinners, when we beleue in Iesus Christ, it followeth thereon that Iesus Christe hath not brought righteousnesse too vs. but this is far from the purpose, as wee may easily perceiue, by the answer adioyned. To be short, Saine Paule meaneth too abate and beate downe in this place, that blasphemie, which was then in many mens mouthes: that is to saye, that our Lorde Iesus Christe shoulde be the authour of sinne, yf that the Iewes themselves, shoulde be founde sinners when they beleue in him: For when the Iewes trusted in their Ceremonies, and satisfactions of the lawe, they supposed indeede that they were discharged before God, and did sanctifie themselves. As wee see also that Isaiah attributeth that vnto hypocrites, to boast themselves in suche sorte to be holy, that they supposed al other to be prophane, polluted, and filthy people in respecte of them selues. Beholde then this foolish presumption where.

wherewith the Iewes were, as a man  
 woulde say, made drunke: to wit, that in  
 not comming at all too our Lorde Iesus  
 Chriſt, they thought, that they were pure  
 and cleane from al ſinne. But when they  
 come too beleue in our Lorde Iesus  
 Chriſt, then they vncloth themſelues and  
 ſpoyle them ſelues of all regarde of that  
 whiche they thought indeede to belong  
 vnto them, as good and profitable. For  
 they are caſt downe in them ſelues, and  
 theyr iniquitie was made manifeſt,  
 which beſore was hid and ſecrete: So  
 that it ſeemeth that this promiſe of our  
 Lorde Iesus Chriſte ſhould be vaine, &  
 that hee ſhoulde bee the author of ſinne.  
 But Saint Paul aunſwereth: Be it ne-  
 uer ſo, deteſting as it were ſucha blaſphe-  
 mie, as he hath begunne to ſpeake. But  
 beſore we come to aunſweare this argu-  
 ment, that wee may well abſolue it, wee  
 muſt declare, that this is repugnant and  
 contrary too all the doctrine of the Go-  
 ſpell. For what is that, which is prea-  
 ched vnto vs thereby, but this, that wee  
 may in full truſt appeare beſore God to  
 call

Some ſuppoſe  
 them ſelues in  
 good ſtate whē  
 they are very  
 ſill.

The ſumme of  
 the Goſpell.

The 2. Proposition by M. Io. Cal.

John 10.9.10.

call vpon him, and to bee hearde of him.  
And this is wrought by the meane of  
Christes righteousnesse. It followeth  
then, that the doctrine of the Gospell  
sheweth vs howe wee are iustified before  
God, so far of is it, that it establissheth  
sin. And as it is said, that when the holy  
Ghosse shall come, it shall not be onely to  
reprooue the world of sinne, but of righte-  
ousnesse also, to the end that we should  
not seeke it in any, but in him, in whō it  
is, that is to say, our Lord Iesus Christ.  
Wherefore this solution is general when  
S. Paule saith, that *if hee builde that  
which he hath destroyed, he shalbe a trans-  
gressor*, that is to say, he shall do against  
nature. But afterwarde he commeth  
somewhat more nigh to the matter, shew-  
yng that it cannot so be, and that it is a  
false obiection: *For I am* (saith he) *dead  
vnto the law through faith, and am raised  
vp with Iesus Christe, to liue with God.*  
He sheweth heere, that when they that  
supposed for a season that they were iust,  
bewrayed them selues to bee sinners, and  
were conuicted thereof, and that their ini-  
quicie

quitie in suche sort appeareth, that they  
 remaine ashamed, to the end they might  
 bee truely humbled and cast downe, that  
 this proceedeth not from Iesus Christe,  
 but rather from the ministry of the law.  
 Nowe true it is, that Saint Paule is in  
 this place brieft and short, and this short  
 nesse maye happily make him seeme  
 darke. But wee maye take that,  
 which is more fully declared in the vii.  
 Chapter to the Romans, and make it to  
 stande vs in steede of a key, for the ope-  
 ning and vnderstanding of this place.  
 There Saint Paule demaundeth whe-  
 ther the law bee the cause of sinne. No,  
 sayth hee, and reiecteth it as a blasphe-  
 mie. The lawe is good, iuste and holy:  
 But this is it, sinne is discovered by the  
 lawe, and after that sorte indeede it kil-  
 leth vs. The lawe bringeth and offe-  
 reth vnto vs a doctrine of life, as Moyses  
 also protesteth and witnesseth, saying,  
*Beholde life:* and yet Saint Paul saith,  
 that it bringeth nothing but death. Yea  
 indeede, but that is by reason of our  
 faulte. The Lawe then killeth vs,  
 not by it selfe but by circumstance,  
 because

True sight of  
 sin, and vnfeig-  
 ned humblinge  
 for the same,  
 proceedeth not  
 properly from  
 Christ, but fro  
 the law.

Rom. 7.7.12.

1. Cor. 3.7.

The 2. Proposition by M. Io. Cal.

Rom. 7. 8. 9.

because it is vnto vs as a glasse, to cause  
vs to beholde our owne condemnation,  
Nowe pursuing his purpose hee sayth,  
that when the lawe condemneth vs not,  
it is as it were dead: For sin (sayth he)  
liueth not when the law is dead. And  
yet this shoulde be darke, if it should not  
be opened and declared. When he saith  
that sinne liueth not, when the lawe is  
dead it is to shew, that mē are negligent  
and carelesse, and that they rocke them-  
selues a sleepe in vaine flatteries and de-  
ceipts, so long as they are not reprobued  
by the lawe. Behold then sinne which is  
dead, when the lawe is blotted out or  
defaced, that is to say, so long as men  
doe not examine them selues by Gods  
lawe, and according to that which he cō-  
maundeth, and call not themselves to an  
account to knowe, whether they dutiful-  
ly behaue themselves or no, they forget  
themselves and enter not deeply into the  
selues: For this must stande true, that so  
long as they are not carefull and watch-  
full, they conscience is senselesse & void  
of feeling. And after this maner is it  
the lawe being dead, maketh sinne also

The preaching  
of the lawe most  
necessarie, spe-  
cially for these  
dayes wherein  
men are grow-  
en to lewdnesse  
of conscience.

to die. But doeth the lawe liue? That is howe the lawe  
 to say, hath the lawe her force and power is said to liue.  
 to summon vs befoze God, to cause vs to  
 seeke what manner of men we are, to the  
 end that we should not flatter our selues:  
 Then behold sinne, which is as it were  
 raised vp againe, where as befoze wee  
 made no accompt of it, yea it maketh  
 warre against vs, and persecuteth vs so  
 farre, that we are brought to all extremi-  
 tie. But then we die (saith Saint Paul:) *Rom. 7. 9.*  
 for hee addeth, I was aliuie without the  
 lawe. In saying that hee was aliuie, hee  
 meaneth it not of a common life, but that  
 he was saued: for this worde life, is put  
 and bled, for righteousnes and saluation.  
 I liued (saith hee) that is, I thought my  
 selfe to bee iustified, and to bee accepted  
 befoze God, and to haue obtained euerta-  
 sting life. And why so? because hee had  
 cast the lawe verie farre away. But when  
 the lawe once had her course, & I thought  
 well vpon it, I said, alas: am I not con-  
 uicted and banquished? Doe I not nowe  
 know what manner of man I am? Can  
 I nowe esteemie my selfe innocent? No  
 verely: for so farre off is it, that I can do

We are not in  
 the best state  
 when wee so  
 thinke our  
 selues: neither  
 are we in the  
 worst, when  
 God maketh  
 vs see our vili-  
 nes and ini-  
 quitie.

77 The 2. Proposition by M. Io. Cal.

A good lesson  
for ministers,  
to teach them  
to haue care  
both what they  
speake, and  
how they speak.

so, that I finde within my selfe a bottom-  
lesse depth of sinne : So then when I  
knewe the lawe, the lawe shue me. And  
this is that, which the Apostle now mea-  
neth when he sayth, *that it is by the lawe  
that he is dead.* Nowe to dye to the lawe  
may be taken after two forces : as some-  
times it is taken for iudgement, because  
that then wee can perceiue nothing but  
damnation. And also wee may take these  
wordes to dye to the lawe, in this sense,  
as not to come nigh to it, nor to haue any  
thing to do therewith : for S. Paul abstei-  
ned as muche as was possible for him,  
from making his doctrine odious & hate-  
full among the Iewes. If he had said: *I  
am dead:* it had not bene right. But when  
he sayth, *I am dead to the lawe,* that im-  
porteth, that we are no more any thyng  
at all, and that we finde not in it any mat-  
ter of ioy. Nowe he sayth, that this is, by  
the lawe, and not by Christ : we see how  
he turneth away this slander: Wo, our ini-  
quitie is vncouered, it followeth then,  
that Christ bringeth and manifesteth  
sinne.

Many

Many men say, that this commeth from  
 Iesus Christ and not from the lawe, but  
 we may see the contrary: for if the lawe  
 be dead, it foloweth that we also die with  
 it, because wee are condemned in Gods  
 sight: we see that all the promises that are  
 contained therein, cannot make vs glad  
 and reioyce: wee see, that in steade of  
 being accepted of God, we are accursed  
 and altogether confounded. Seeing then  
 that so it is, that the law, when Christ ap-  
 peareth not, killeth vs and inforceth vs  
 to dye with it: we will not, nor we cannot  
 impute that to the grace of God, and to  
 the faith of the Gospell, but wee will ra-  
 ther impute it to that which y<sup>e</sup> lawe saith  
 vnto vs, we shalbe iustified, and we shall  
 obtayne saluation, when we shall haue ac-  
 complished all that, which it sheweth vs  
 & teacheth vs. For looke how much more  
 high the lawe lifteth vs vp, so much the  
 more shal we fall, into most deepe pittes  
 and whirlepooles: wherfore we are farre  
 removed from this righteousnes of faith  
 by the lawe: we died then to the lawe, in  
 as much as God adiopneth this conditi-  
 on, to all the promises thereof: to witte,

The lawe, and  
 not the Gospell  
 condemneth.

The promises  
 of the lawe haue  
 a condition ad-  
 ioynd.

h. 2.

that

The 2. Proposition by M. Io. Cal.

that if we keepe it, and doe according to that which he saith vnto vs therein, we shall be recompenced. Nowe beholde all we are dead and lost. And why so? for this is not sufficient that God speake, but we must looke to the conditions, as whether we be answerable to that which he commaundeth vs, and then we shall finde, that we goe altogether a contrarie course or backward, as it were. It foloweth then, that when hee shall haue shewed vs the way, we shall behold our selues accursed, condemned, and plunged in the bottomlesse pitte of hell. Nowe we haue the true sense and vnderstanding of this place. But hee addeth afterwarde the meane, that is, *that hee hath beene deade with Christ*: but with all, hee immediately giueth vnto vs the doctrine, that was, *to the ende he might liue to God*. We sheweth then, that there is a liuing death, as there is also a dead life. The life that he calleth deade, is that false presumption with which men deceiue them selues, when they imagine that they are iust and righteous before God. They liue, but it is in their owne fantasie, and that life is  
nothing

This is a li-  
uing death, and  
a dead life.

nothing els but <sup>death</sup> dead: for because they seeke not the mercy of God, that is the reason, why they suffer them selues, to go wholie to destruction. Now there is also a quickening, or a liuing death, when we dye, being confounded in our selues, because God knoweth our iniquitie & transgression, and that we are scattered to bee in that life, as it were condemned creatures. And this is that, that bzingeth vs to life. And this is that also, which I haue saide heretofore, that we shal neuer seeke after the grace and fauour of our Lord Iesus Christ, till such tyme as we bee wounded with the iudgements of God, and that so deepely, that we are not able to indure any longer, neither knowe on which side to turne vs. We haue then yet now at the length, the vnderstanding of this place: that is, that Saint Paule declareth, that our Lorde Iesus Christ placeth vs not in condemnation, but that it is the lawe which doeth that: and besides we learne, that albeit we dye to the lawe, when we are dead with Christ, yet that notwithstanding we obtaine a newe life, and moreouer, he declareth, that this

To know that God knoweth our sinnes, and to haue a sensible feeling of his iudgements for them, is the readie way to come to the apprehension of the grace of Christ.

Three especiall pointes of doctrine.

The 2. Proposition by M. Io. Cal.

newe lyfe of ours, is without our selues:  
And in that hee sayeth, *In that that I  
nowe liue, I liue not any more* (sayth hee)  
*my selfe, but Iesus Christ liueth in me*, he  
setteth out and declareth this matter,  
which wee ought wel to marke, and hold  
fast: for without this saying, wee shall  
neuer purely and simply perceiue, what  
this meaneth, to bee iustified, by or thro-  
rowe sayth. For diuers haue deceyued  
them selues, when they haue found these  
wordes, that we are iustified, by the doc-  
trine of the lawe: for they meane when  
wee are iustified that our Lorde draweth  
vs out of the corruption in which we are,  
and that hee reneweth vs by his spirite,  
to the ende that we should serue him; and  
also they declare, that the good woorkes  
which the Christians doe, are no more  
from the lawe but from them selues. And  
so that indeede, which seemeth to haue  
established and strengthened since  
Pauls doctrine, doeth nothing els,  
but corrupt, peruert, and marre the same:  
for they make this distinction, that there  
are certayne woorkes of the lawe, which  
are the woorkes that men doe of their free  
will,

A double error.

A double di-  
stinction.

will, and of their owne motion and ac-  
corde, as where they suppose to merite  
and deserue. And they say that men are  
not iustified by suche woorkes, that is to  
say, by morall woorkes and dueties, as  
men call them: but yet notwithstanding  
they woulde bee iustified by spirituall  
woorkes, that is to say, that we know, that  
God guideth vs by his spirit. But if it  
were so, all Saint Pauls doctrine should  
be ouerthrowen: let vs then hold fast the  
word, which is here to be expounded, that  
is, that we liue not in our selues, but in  
Jesus Christ: that is to say, that our sal-  
uation is without our selues. Not that  
we haue not the assurance thereof in our  
selues, for the spirite, is a pledge vnto vs  
therof, as S. Peter saith, & we haue the  
seale of our adoptiō thorow the same spi-  
rite, in as much as the certaintie of Gods  
grace is sealed vnto vs thereby. And  
moreouer, Jesus Christ dwelleth in vs,  
who is also the matter of our saluatiō: but  
the question is not in this place, touching  
men, & what they can do: wherfore let vs  
mark wel, that y matter of our saluation  
is not in our selues, but in Jesus Christ.

67 The 2. Proposition by M. Iq. Cal.

A good difference  
betweene  
the hypocrites,  
and the true  
faithfull.

A place full of  
great profit  
and comfort.

And that is the cause why Saint Iude  
sayth, that wee liue not any more in our  
seates but in Christ: for he maketh here  
an indirect comparison, betweene the hy-  
pocrites, who deceiue them selues in a  
baine ouerweening of them selues, and  
the faithfull, who are altogether beaten  
downe, and spoiled of all presumption:  
for they that thinke they haue some dig-  
nitie, and glozie and boast them selues in  
their merites, or meritorious workes as  
they call them, such are they that liue in  
them selues. And why so? they suppose to  
bring somewhat to God that may make  
them acceptable before him. They goe  
not out of them selues. I warrant you,  
when they will warrant them selues a-  
gainst the iudgement of God. But the  
faithfull, who are instructed to knowe  
what manner of men they are, they con-  
demne them selues, and confesse that they  
are boide of all hope and trust, as it were  
in them selues, and beyng so famished  
and starued as it were, they come to our  
Lorde Iesus Christ, and knowe that the  
matter and substance of their saluation  
is in him. Beholde then, howe and after  
what

Whatsoeuer wee liue no more in our selues,  
but in Iesus Christ, that is to say, that  
we should know and confesse, seeing that  
our Lorde Iesus Christ bringeth vs sal-  
uation, that we must hold it of him alone,  
and fetch it from none other. And indeed  
if the death of Iesus Christ bee the satis-  
faction of our sinnes, it followeth there-  
vpon that we are debtters to God. Now  
seeing that so it is, beholde our owne  
righteousnes taken from vs, and wespoi-  
led of it, I meane thereby, the griefe and  
vexation that wee might conceiue by it.  
To be short, whosoever shall knowe and  
feele what is the good will of our Lorde  
Iesus Christ, and wherefore he was sent  
vnto vs from God the Father, and also  
the graces that he maketh vs partakers  
of by the Gospell: suche a one assuredly  
shall knowe, that his life is not in him  
selfe, but rather that hee hath nothing in  
him indeed, save the matter of death and  
damnation. Hereupon Saint Paul pas-  
seth further and sayth: *In that that I now  
live in the flesh, I live in the faith of the  
sonne of God.* This is to ouerthrowe yet  
another replye, that men might make:

A most strong  
reason.

Marke these  
pointes well.

The 2. Proposition by M<sup>o</sup>. Cal.

A question.

An answer to  
the question.  
Ephes. 2. 6.

1. Pet. 3. 1. 2.

for vpon that which hath bene handled, a  
man might bring in and moue a questi-  
on, thus: what is this life, you speake of?  
and what is our saluation, seeing that  
we are poore miserable sinners, compas-  
sed about with so many infirmities, yea  
and that wee liue in the flesh, that is to  
say, wee are in this worlde, with brute  
beastes, and are nourished and susteined  
with corruptible foode, and yet you saye  
still our lyfe is in Christ? Saint Paule  
handleth this in an other place, when he  
sayeth, that we are already set in heauen,  
and that wee are entred into the posses-  
sion of that inheritance, which is promised  
vs. And yet it seemeth to some, that all  
this shoulde bee but forged and deceipt.  
Marke then, how vnder the shadow and  
colour, that we are nowe farre remoued  
from God, wee are polluted and defiled;  
as Saint Peter also speaketh thereof. It  
should seeme, that this shoulde be nothing  
but shadowes of that, which is set out  
to vs in the Gospell, to wit, that our lyfe  
is in Iesus Christ, and that we are parta-  
kers of all his graces, as so by consequent  
of his righteousness. Nowe Saint Paul  
sheweth

sheweth, that this temporall lyfe binde-  
 reth not, but that we may alwayes lyue,  
 that is to say, may alwayes haue full as-  
 surance, in our Lorde Iesus Christ. And  
 why so: He bringeth vs here, the worde  
 of fayth: which is a word, verie worthie  
 to be well weighed, for he meaneth and  
 sheweth by the worde fayth in this place,  
 that selfe same thing, which is described  
 and set out at large vnto vs in the Epi-  
 stle to the Hebrewes, where it is sayde,  
 that fayth is the euidence of things that  
 are not seene, and the substance or ground  
 of thinges that appeare not, and yet are  
 hoped for. Wherefore seeing that faith re-  
 specteth that which is inuisible, & cannot  
 be seene, let vs not dismaie our selues, or  
 wonder at this, that we liue in death, and  
 that we are in heauen, & be citizens of the  
 kingdō of God, although we should dwell  
 in this world, & shold walk & creepe vpon  
 the earth with bruite beasts. And this also  
 is that which S. Paule speaketh wel of,  
 in the eight of the Romāns, for that which  
 he speaketh there of hope, may also be vn-  
 derstoode & that rightly of faith, because  
 they are thinges that cannot bee sundred:

for

Hebr. II. I.

Rom. 8. 24

The 2. Proposition by M. Io. Cal.

for hee sayeth, that we hope not for those things which we see: for I oughte not to hope for that, which I holde in my hand and haue in possession, because that I beholde, see, and enioy the same: but I hope for that which is helde from me. Therefore our saluation must needes be giuē, otherwise wee should haue neither fayth nor hope, which is also declared vnto vs in this place. Albeit, then that we be in the fleshe, that is to say, that we haue a mortall lyfe, subiect to so many infirmities, as nothing more can be, yea such a lyfe, as is but a shadowe, & which passeth into smoke, yet for all that, wee cease not to haue an abiding and eternall life, which is grounded & sciled on Gods righteousness: and therefore it behooueth vs to repaire to fayth, that is to say, to that apprehension or taking holde which we haue, of things which appeare not, and to that certeinie and sight that wee haue, of things which are not seene: for we beholde in the worde of GOD, as it were in a glasse, that which is hyd from our witte, and can not be attained vnto, by our vnderstanding. Behold then how  
this

Our mortalitie  
and weake state  
here, hindereth  
vs not, from  
the enioying  
and possessing  
of eternal life.

Gods word re-  
uealeth mat-  
ters beyond the  
reach of our  
reason.

this place of Saint Paul must be vnder-  
 stood. Nowe presently hee addeth, *who*  
*hath loued me, and giuen him selfe for me,*  
 Here Saint Paul yet better declareth,  
 and more fully, howe it is that we liue by  
 fayth, and out of our selues, that is, be-  
 cause Iesus Christ our Lorde hath giuen  
 him selfe for vs. Nowe by this worde,  
 he bringeth vs backe, to the death and  
 passion of our Lorde Iesus Christ, wher-  
 of he concludeth, that when we will call  
 vpon God and present our selues before  
 him, we must be plunged (as it were ouer  
 head and eares) in the bloud of our Lord  
 Iesus Christ, that wee may be washed  
 from our spotted, and that we must fetch  
 from thence our cleansing, that wee may  
 be absolued and loosed from the condem-  
 nation wherein we are. And as he saith,  
 that our Lorde Iesus Christ gaue him  
 selfe for him, so he declareth the cause, for  
 he commeth to his founteine of the free  
 loue of God. True it is, that in other pla-  
 ces this loue is ascribed to the father: as  
 God hath not spared his sonne: yet that  
 hindereth not, but that Iesus Christ lo-  
 ueth vs also, as it is saide in the eigh-  
 Chapter

Our prayers  
 are not profita-  
 ble, till we be  
 washed in  
 Christs blood,  
 from our trans-  
 gressions.

- this

John. 3. 16.

Rom. 8. 32.

Rom. 5. 6. 7. 8. 9.

10.

The 2. Proposition by M. Io. Cal.

Chapter of the Epistle to the Romans.  
Marke then what we haue to learne and  
beare away, when it is sayd that our lyfe  
is out of our selues: that is, that we shall  
finde the matter of life in Iesus Ch:ist,  
who hath suffered, to the ende that wee  
might bee discharged before him. And  
after wee haue knowen this, to wyt, that  
the satisfaction which our Lorde Iesus  
Christ hath made, is our righteousness,  
we must come also to the fountaine, from  
whence all proceedeth, that is to say, to  
that free loue of his, in as much as hee  
hath loued vs. And yet further this was  
not done, because he was moued therto,  
by any thing that hee knewe to be in vs:  
but it was his onely mercy, by which we  
haue beene redeemed: yea it behooueth  
vs, to be in suche sort void of all righte-  
ousnes in our selues, that we must not so  
much as presume or thinke, that hee had  
respect to our persons, or that he found so  
much as one droppe of goodnes in it. Be-  
hold howe we are made partakers, of the  
bloud of our Lorde Iesus Christ. I per-  
ceiue that I haue already ben ouer long:  
but I will go no further, And because this  
place

Christes free  
loue the foun-  
taine of all  
goodnes to vs  
ward.

Not one drop  
of goodnes in  
man, till Christ  
bestow it vpon  
him.

place deserueth to be better handled, I  
will pray my brethren, to speake thereof  
euery one of them, that which hee shall  
know to be meet for the edification of the  
Church. Now we wil thak this our good  
God, for the knowledge which hee hath  
giuen vs of his holie word, praying him,  
that he would more and more increase vs  
in it, and make vs profit in this doctrine:  
and that we may be taught in such sort to  
be cast down, that we may not onely con-  
fesse, that wee are poore faultie persons  
before him, and that wee bring nothyng  
but condemnation with vs, but that wee  
may also learne to detest and hate our  
sinnes, and to be in such sort afraid of his  
iudgement, that being paste hope in our  
selues, wee may confesse & that earnestly  
the miseries & corruptions that are in vs,  
to the end we may embrace our Lord Je-  
sus Christ, & altogether sticke fast vnto  
him, & not to mingle our filchines w<sup>th</sup> his  
puritie & holines: but that we may know  
that he is the roote, & the fountaine of all  
righteousnes, & that there is in him suche  
perfection, as nothing can bee sayde a-  
gainst it, neither added thereto. And that  
with all, we may beat back & ouerthrow,  
the

An effectual  
prayer for in-  
crease of know-  
ledge, and true  
feeling of our  
own wretched-  
nes and misery.

Christ the  
roote and foun-  
taine of all  
righteousnes.

**The holy Ghost  
kitteth Christ,  
and his people  
together.**

The following is a list of the names of the persons who have been elected to the office of Justice of the Peace for the year 1888, in the several townships of the County of Franklin, New Hampshire:

**Prayer for the  
inlightening of  
the ignorant.**

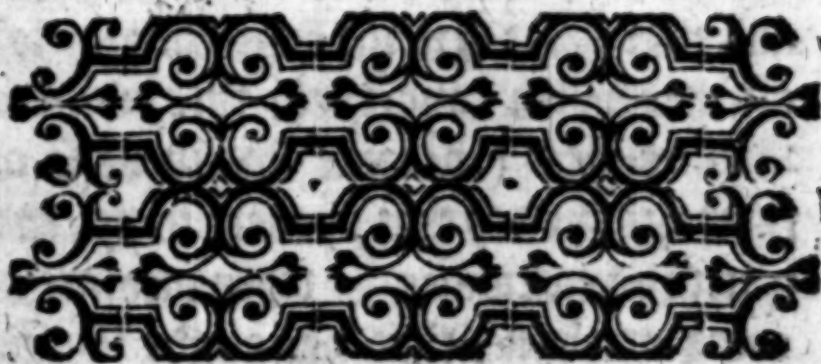
the false opinions of these, that slander  
the Gospell, in such sort that we may ap-  
prooue to our selues and shewe forth to  
others, that we are vnited and knitte to  
our Lorde Iesus Christ by his spirite,  
and that wee may more and more pro-  
fite and proceede in his feare, vntyll such  
tyme, as wee haue well learned to re-  
nounce our selues, & bee brought into the  
right and good way, that we may at the  
length be made partakers of y<sup>e</sup> heauenly  
grace, which is purchased for vs, throzow  
Iesus Christ our Lord. Also that it wold  
please this good God, to shewe the same  
grace to all these, which are yet far sun-  
dred from this foode and pasture of lyfe,  
to the ende that they may with vs, glori-  
fie his name, and sing forth his praises.  
That he would cast his eye, and looke vpon  
on the troubles which are at this day in  
the pooze kingdome of *Fraunce*, & that it  
wold please him to redresse the same, in  
such sort, that we may knowe and feele,  
that he worketh therein, by his inestima-  
ble power, and that he would restore and  
set vp these things that are nowe broken  
downe, and to declare by effect, that it  
belongeth

vpon the 2. to the Galat. 65

belongeth to him, to gather together the  
dissipations and scatteringes which are  
in his Church, and to restore that which  
hath beene altogether paste hope, and  
that by that meanes, wee may haue  
matter and occasion to yeelde him  
perpetuall thanks therefore,  
in the name of our Lord  
Jesus Christe.

A

An



*An exposition of that part  
of the Catechisme, which is  
appointed for the three and for-  
tieth Sunday.*

The summe of  
fourth and fifth  
petitions.



We haue nowe to ex-  
pounde and open the  
last petition, that is  
cōteyned in that pray-  
er which our Lorde  
Iesus Christe hath  
geuen and taught vs.

Heretofore it hath beene declared, howe  
and after what sort we ought to pray for  
all that which concerneth this our life.  
And besides ( because forgeuenesse of  
sinnes, is the key that openeth to vs, and  
giueth vs entraince, when wee are to  
come vnto him ) that wee ought to aske  
pardon of him, & to call vpon him, which  
petition also hath beene opened.

But nowe it remayneth, that  
God in pardoning vs our sinnes, do keep  
vs also in time to come, for these 2. peti-  
tions are not diuided, as thinges contra-  
ry one of them from an other, because  
that in asking pardon and forgeuenes of  
God

God, we do it for the faults that we have committed against him, for we must not vnder the shadowe of Gods mercy, take an occasion to do euill, nor yet take libertie vnder that colour, to dispense with our selues, and too continue alwayes in our wretchednesse and sinne: but when euery one of vs, shall loke into him self, and shall finde him selfe to bee culpable and blame worthy before God, it behooueth vs then to sigh and mourne, and to aske pardon and forgiveness. Nowe when God hath so receiued vs into fauour, and buried our faultes, yet this we are to do, to pray him, in time to come, to restraine vs, and keepe vs from euill, that wee may bee wholly strengthened by his power, to the ende that we fall not anye more. And this is that which we haue nowe to increase of.

Gods mercy is  
a cloake for our  
mischief & sin.

The summe of  
the sixth and last  
petition.

The Minister.

Now we demaunde what followeth.

The Childe.

*Leade vs not into temptation, but deli-  
uer vs from euill.*

32

The

**A exposition of M. Io. Cal.**

**The Minister.**

**Doe you make but one petition or request of this?**

**The Childe.**

**No, for the seconde part or member, is but an exposition of the first.**

**The Minister.**

**What is the substance and meaning of this petition?**

**The Childe.**

*Wee desire that God leaue vs not to our selues, to fall into wickednesse, neither suffer vs to be overcome of the Diuel, and the wicked lustes of our owne flesh, which continually fight against vs: but that he wold geue vs power to withstand them, holding vs up with his hande, and keeping vs alwayes in his sauegard, that he might protect, defend, and guide vs.*

**The Minister.**

*Forgiveness of  
sins past, should  
not make vs  
carelesse in  
time to come.*

**As I haue alre adie laide, after that wee haue cried and sighed for our sinnes and obtained mercy for our former iniquities and transgressions past, and that we know that God hath forgotten them & calleth not them any more to account, wee must then respect and consider the  
time**

time too come . For wee knowe that  
 wee may fall every minute of an houre,  
 considering the frailtie and weakenesse  
 which is in vs. Behold the a petition w  
 is worthe to be esteemed. Some there-  
 haue bin heretofore y would diuide it in  
 to two, thus, *Lead vs not into temptation,*  
*One: But deliuer vs from euill,* an other.  
 But this is vnadvisedly doone : For in  
 saying, But deliuer vs, we meane more  
 fully to expresse , that which wee had al-  
 ready declared before . Wee pray then  
 in the first place, that GOD woulde not  
 leade vs into temptation . And what  
 is the meaning thereof ? That wee bee  
 not vanquished and ouercome of temp-  
 tation. And what remedy haue we for  
 that ? that is, that God shoulde bee with  
 vs therein, too mainteine, vpholde, and  
 warraunte vs : For if he should not main-  
 teine vs, all were doone with vs, and we  
 shoulde be pooze comfortlesse & hopelesse  
 creatures. So then this is but singly one  
 request or demaunde, consisting of these  
 two partes that be therein contained.

The meaninge  
 of this, Lead vs  
 not into temp-  
 tation.

Nowe we demaunde what is the sub-  
 stance and meaning thereof : the an-

## An exposition of M. Io. Cal.

**M**ans weaknesse and his infinite assaultes ought to prouoke him to earnest and hartye prayer.

**A** fit similitude to set out mans frailty, and Mans strength.

**Iohn 16.11.**

Swere is, that God would not suffer vs to fall into wickednesse, and inconuenience. And so wee confesse, that wee should not knowe howe to goe forwarde one step without falling, and that euen as there are infinite temptations that doe assault vs, so wee should be vanquished and overcome at euery stroke, vnlesse God had pitie of vs, and strengthened vs. Nowe that wee may the better perceiue and vnderstande this, wee muste knowe, that it behooueth vs, to requeste of God, that hee suffer vs not to bee surprised and overtaken of the Diuell, and of our owne fleshly lustes. Beholde the Diuell who is our enimie, hee ceaseth not to make war against vs, as it shal by and by be declared more largely and fully: We are not able to resist him: it is as if a flee, would take vpon him too fight with a Lion: yea we are lesse than a flee in comparison and respect of the Diuell: For what are wee? What are our weapons and armour? and what is the strength and power that wee haue? Nowe hee is the prince of the worlde, and so by consequent ruleth aboue vs: so that

on the 43. part of the Catech. 68

that wee shoulde bee his pray, were it  
not that God doeth mainteine and war-  
raunt vs. And besides that, there are  
the lusts of our flesh, which fight against  
vs: wee neede not to goe very farre too  
seeke our enemies, they are within alrea-  
dy: the Citie is taken, as men say. So  
that you may see that we haue very great  
neede to come vnto God, and to pray him  
that he woulde not suffer vs to be vanqui-  
shed and overcome of temptation. For  
if wee were not strengthened from him,  
wee shoulde be moze then miserable, and  
wee coulde meete with no other thing at  
euery steppe but death, yea eternall and  
euerlasting death. Wherefore so often  
as wee are too make this request, let vs  
thinke what neede wee haue to doe it: for  
wee neuer pray to God, in good earnest  
and hartily, yea with suche an affection  
as is requisite to meete, vnlesse we knowe  
what neede wee haue that God pardon  
vs, and afterwarde that hee take care  
of vs. There are diuers that are very  
well skilled to pray, but it shalbe nothing  
else to them, but a Ceremonie. So  
then let vs marke, that our prayers shall

Death, yea eter-  
nall death, at e-  
uery of our  
steps, if God  
keepe vs not.

## A exposition of M. Io. Cal.

**Diligēt exami-  
nation of our  
selues must goe  
before prayer.**

**God is our de-  
fender against  
all our enemies**

**I. Pet. 5. 8.**

not be so stedfastly and assuredly ground-  
ed as they ought to be, vnlesse euery one  
of vs enter and goe downe deeply intoo  
himself thus, Goe to, who art thou? How  
many faultes hast thou committed? And  
what wilt thou demaunde of God now?  
That hee woulde receiue thee to mercy,  
and after that thou knowest thy frailtie,  
that thou be alwayes watchfull and di-  
ligent in time to come, to pzeale untoo  
him, that hee leade thee not into tempta-  
tion. Marke then what great neede  
wee haue of this petition, when wee shall  
haue somewhat narrowly considered  
of our selues what maner of men we are,  
and what our weakenesse is, and that we  
should be overcome a hundred times in  
a day, of so many enemies as wee haue,  
if this were not, y god cometh betweene  
them and vs, and setteth himself against  
them as our defendour. And why shoulde  
we marke this? Let vs beholde and con-  
sider the Diuels might, power, and wil.  
He is a roaryng Lion, saith Saint Pe-  
ter, who desireth nothing else, but wholy  
to swallowe vs vp and deuoure vs.  
And what are wee? euen a Flee, as I  
haue

haue already saide. Afterwards when we shal consider, that the Diuell cometh not to assault vs a farre, neither maketh his preparation, or layeth his furniture against vs, on the one side, or on the other, but findeth matter in our selues, wherewithall to banquish and ouercome vs, that is to saye, all our affections whiche are so many enimities and hatredes against **G D D**, as Sainte Paule saith in the eight of the Romans. When I say, wee shall haue thought vpon this, wee shall afterwarde with a good zeale pray vnto God, that he leade vs not into temptation. And moreouer because wee doe not sufficiently perceiue, howe much we ought to suspect and feare our owne lustes, it is saide that they fight against vs, and woulde ouercome vs indeede, were it not that **G D D** gaue vs strength to resist and withstand the same & kept vs alwayes vnder his sauegarde and defence, that wee might be defended by him: For if he did not beare a strong hand ouer vs, and raine vs hardly vp, it is certaine, that wee coulde not tell how to goe one steppe without fallyng, and

Rom. 8. 7.

Howe daungerous our owne lusts and affections are.

## An exposition of M. Io. Cal.

Two good reasons, why wee should wholly submit our selues to Gods government and guiding.

that into a mortall and deadly fall, as we haue already declared. So then let vs learne to commit our selues wholly into the guiding, gouernment, and sauegarde of almightie God, because we are not able to gouerne our selues, and that if wee woulde take it vpon vs, our presumption should bee a cause, to make euery one of vs in so doing, to breake our necks. And thus much concerning the first answer. And now we demaund further.

The Minister.

By what meanes is this brought to passe?

The Childe.

When he doeth guide and gouerne vs by his holy spirite, thereby causing vs, too loue goodnes & to hate euil, to follow righteousnesse, and to flee sinne: for by the power of the holy spirite, we overcome the Diuel sinne, and the flesh.

The Minister.

What our nature leadeth vs to.

We haue saide that besides that wee are fraple and weake, we are giuen to euill. So long then as God shall leaue vs in our nature, we shal loue sinne and hate goodnes

goodnes, we shal hate righteousness, and  
loue euill. This prayer the shortly contei-  
neth thus much, that God would change  
vs. For mā, if he rightly consider himself  
as he is, shal finde that vntill suche time,  
as God haue taken him into his defence,  
he is setteled, and that with delight and  
pleasure in sinne: for we bring such cor-  
ruption to vs from our mothers wombe,  
that all our senses, our thoughts, and our  
affectiōs, are continually geuen to euil.

Nowe if God did not strengthen vs, and  
holde vs as it were by the hand: whither  
shall wee come? Wee haue not onely  
this frailtie to cause vs to fal, but we also  
haue this inclinatio & redinesse to euil.

Behold then a poore & miserable state.  
for y<sup>e</sup> Diuel is a Tyrant: who hath rule,  
and authoritie ouer vs, vntill suche time  
as God deliuer vs and set vs free, euen  
as speech is had therof in the viii. Chap.  
of the Gospell of Iesus Christ according  
to S. Iohn.

Gen. 6. 5.

Iohn. 8. 16.

This petition then, conteineth in  
sume, thus much in it self, that God wold  
in suche sort change vs, that whereas  
nowe

## An exposition of M-Io. Cal.

now we wee are inclined to euill, and ge-  
uen thereto, yea that wee runne to it, and  
are settled in sinne, that he woulde renew  
vs, and place in vs such a print of his  
goodnesse, and of his feare, that wee may  
hate the euill, & loue the good, which we  
ought to aspire and come to. . But how  
doeth hee worke this? By the power of  
his Spirite. And this is the cause why  
these two wordes, the *Spirite* and the  
*Flesh* are so often set one of them against  
another in the Scripture. . Now this  
worde *fleshe*, is not taken according too  
the common speache, but it is taken for  
man, in somuch that all that wee bring  
from our mothers wombe, is called flesh.  
And what meaneth this word *Spirite*? It  
is nothing of that belongeth vnto vs, that  
is to say, of that we haue of our naturall  
inheritance: but it is the grace of God  
by the which we are renewed, . Therefore  
it behooueth, that God manifest his po-  
wer ouer vs and in vs, in suche sorte, that  
wee be reformed from euil to good, and  
that he so take vs to himself, that by this  
meanes he ratifie and confirme the adop-  
tion which hee hath made, in electing  
and

Gods Spirit is an  
effectuall instru-  
ment of our  
new birth.

Flesh and Spi-  
rite what they  
meane.

The Spirite is  
pledge of our  
electio.

and chosing vs for his childe. And the spirite of God woorketh with a certaine power, which declareth it selfe in vs. But here the question is of drawing vs out of the Diuels tyranny, and of placing vs in such libertie, that wee shoulde knowe, learne, and strue, freely and with a good affection, to subdue our appetites and lustes. And now then wee haue to marke that in praying God, not to lead vs into temptation, we must come to the meane whereby we may ouercome it, that is that wee may bee renued by his spirite. Now we cannot be allowed for his children, except we haue well practised this sentence of S. Paul, when he saith: that if we will protest & publish our selues to be Gods children, wee must beleue also in the holy spirite, whiche crieth in our mouth. By that hee declareth, that when it pleaseth God too receiue vs to mercy, and when he wyll take vs for the members of his Church, that then hee woorketh mightily in vs, for that purpose, by his spirite. Thus then wee see, what is our defence, by which God warraunteth vs aga inst all the assaultes of the Diuell  
and

Rom. 8. 26. 27.

**An exposition of M. Io Cal.**  
and all the corruptions which are in our  
selues. Now we Demaunde againe.

**The Minister.**  
Haue all men neede to pray thus, and  
to be guided so:

**The Childe.**  
Yea, for the Diuell watcheth continu-  
ally for vs, euen as a roaring Lion readie  
too deuoure vs, and wee on the other  
part bee so feeble and fraile, that hee  
woulde out of hande beate vs downe and  
ouercome vs, if God did not strengthen  
vs and geue vs the victory.

**The Minister.**  
Let vs come nowe more largely to  
declare, that which hath beene shortly  
touched: that is to saye, that it is not in  
vaine nor through a Ceremonie, that we  
make this request vnto GOD, but that  
necessitie ought to inforce vs thereto.

Words in pray-  
er without see-  
ing and vnder-  
standing, is but  
hypocritie be-  
fore God.

And this is very requisite to bee well vn-  
derstoode, for there are diuerse Hypo-  
crites that will easily enough pronounce  
and haue it often in theyr mouthes say-  
ing, *Leade vs not into temptation*: But  
yet

yet they knowe not wherefore they saye so. Beholde euen the Papistes themselves: it is not to be doubted, but that al they that say they? *Pater Noster*, as they cal it, carry euen they? owne condemnation with them before **G D D**. It is true that they that speake Latine, and were neuer at Schole, knowe not what they saye, euen as well men as women, but what soeuer it bee, yet so it is, that euen that, shalbe called to a reckoning & accout before God: For they make themselves beleue that they haue they? freewyll, to guide them selues eyther well or yll. True it is that they wil not deny but that the grace of **G D D** supplieth they? want, and that they are weake of themselves, and that **G D D** must stretch out his hande vnto them. They will confesse so muche: yet for all that so it is, that they preferre and highly esteeme they? owne vertues, and haue alwayes in they? mouthe this woorde *Freewyll*: and wee can doe good and euill, wee can easily follow the good way, and gouerne our selues in suche sort, that when God shall

Papists say and  
vncanall with  
one breath.

## An exposition of M. Io Cal.

Howe true this  
is, See Philip.  
2.13.

shall helpe vs but a little, wee can of  
our selues inforce our selues, and rydde  
our businesse: To be shor̄t, both the wyll  
& the deede is in man, at the least in part  
as they suppose.

So then in praying it is certaine that  
they knowe not too whom they directe  
them selues and theyr prayers, and that  
so many times as they shal haue mumbled  
vp theyr *Pater Noster*, it is for nothing  
else but to make them without excuse be-  
fore G D D: For they shewe them-  
selues to bee lyars in that, when they  
say, *Leade vs not into temptation*, and it  
seemeth them: that it is in theyr power  
too escape and too dispense with them-  
selues. Wherefore so much the more  
diligently ought we to marke and weigh  
this point, to wicte, that all haue neede  
to bee ayded from G D D, and that not  
onely in some one respecte or other, but  
also to bee fully and wholy gouerned by  
hym, because they are able too doe no-  
thing of them selues, and they shoulde e-  
uery minute of an houre bee vanquished  
and ouercome, vnlesse that G D D do  
strengthen them against assaultes.

All haue neede  
of the grace &  
gloꝝ of God.

Lec

Let vs take then the most balliant men in the world, and those that seeme to be the most hardie, bolde, and couragious, and it is certaine, that euen in the least of their combats and assaultes, they should be ouerwhelmed, vnlesse God byd reach out his hande to them, and that they were byholden by him. And indeede, they that haue proceeded further, and haue attemp- ned more than others, ought alwayes to consider how temptations doe overcome mens infirmicie & weakenes.

The best are not able to stande without God.

When we shall see, that one is fallen into theft, an other into whoredom, an other into couetousnes, and other faulces and wicked deedes, they are so many glasses set before vs, to make vs knowe and feele our owne frailtie. And thus we ought to be mooued, when some shall speake too vs

and say: Such a matter is fallen out to suche a parte, and to suche a one: and to pray, O Lorde, lead vs not into temptation. And wherefore? our sluggishnes and slouth is repressed thereby, & we are with all thereby prouoked, to pray and beseech him. And wee shalbe altogether without excuse, if we thinke that wee are

Gods children may take profit by the falles of their fellowes, and of other men.

And thus we are beaten downe,

27 An exposition of M. Io. Cal.

A fit similitude.

not of the same lump, and are subiect in  
tyme to come, not onely to fall so farre,  
but also to doe worse, if wee wyl of our  
selues goe out and place our selues in the  
fields, and that without trayning and go-  
uernment. Nowe the trayning and go-  
uernment is, as I haue already sayde,  
Gods holy spirite who is the true guide,  
whereof wee haue neede euen as a little  
childe, that is daded (as we say) guyded  
and lead of the father, by the arme or  
hande. Marke then for the conclusion of  
this point, that this request is necessary  
for all: and that when we shall pray vnto  
God in such sort, that we must haue this  
sentence well imprinted within vs, that  
we can doe nothing at all, and that vntill  
suche tyme, as God haue manifested his  
strength and power, wee should be over-  
come at euery blowe: to be short, that the  
deuill should beare rule ouer vs in all ty-  
ranny, and that wee haue no other re-  
medie, but to say, O Lord strengthen me,  
and afterwarde I may reioyce in my  
selfe, as Saint Paule sheweth vs an ex-  
ample thereof in him self, saying: I wyl  
reioyce my self in him that strengtheneth  
me.

me. Nowe Saint Paul bleth an excepti-  
on, that is to say in God. Wee confesse  
that he is able to doe nothing, as also we  
are admonished and taught by the Pro-  
phet Ieremie, who saith: Let not the *Ier. 9. 23. 24.*  
strong man glozie in his strength, the wise *2. Cor. 10. 17.*  
man, in his wisdom, the rich man in his  
riches: but whosoever wil glozie, let him  
know that I am he that maketh strong,  
that giueth wisdom, that enricheth, and  
who am indeede the glozie and reioyning *1. Cor. 1. 31.*  
of men. And this is that which wee haue  
to learne concernyng this pointe. And  
moreouer to cause vs the better to feele  
this, let vs know what a one the deuil is:  
he is as I haue sayd a roaring Lyon, and *1. Pet. 5. 8.*  
who hath power and will inough wholy  
to deuour vs, were it not that God setteth  
him selfe betweene vs two: for our ayde  
and defence shall neuer bee founde in all  
that which wee can byng of our owne,  
whatsoever it be: wherefore God alone  
must byng vs, and giue vs the victorie,  
or els otherwyle, wee shalbe toyne all in  
peeces. But nowe tell me,

## An exposition of M. Io. Cal.

The Minister.

What meaneth this Worde Temptation?

The Childe.

*The wilie guiles and subtil assaultes of the deuill, which hee vseth to take vs vnwares, euen as our natural understanding, is readie to be deceined, and to deceine our selues, and our will, is rather readie, to giue it selfe ouer to euil, then to God.*

The Minister.

Thus because this word, Temptation is obscure and darke, we aske what it meaneth and signifieth: for there are dyuers, and it may be, euen in this companie, that haue prayed God not to leade them into temptation, and dyd yet neuer knowe what they asked of God. But that is to prophane & abuse the prayer which our Lorde Iesus Christ hath giuen vs. It is true, that men wil easily and sodainly conceiue, that Temptation commeth of Tempting, and euerie one will indeed say, I am tempted on this sorte and on that, but yet this is not all: behold therefore why we must haue a short declaration

To pray and not to vnderstand, is to abuse prayer.

tion of the word.

Nowe temptation in summe impoꝝ. That the word  
Temptation  
meaneth.  
teth all the wylie guiles that the Diuell

hath to deceiue vs by. And hee findeth vs  
ready enclined thereto : foꝝ wee are not  
onely subiect to bee deceiued, but there is  
none of vs all, that boweth and bendeth  
not himself therto. Though we see others  
to bee deceiued, yet wee wyl not leaue of  
to folloꝝe theyꝝ wayes and steppes : be-  
holde a marueilous blindnesse, and yet  
notwithstanding this is ouercommon.  
So then, the moꝝe that the Diuell findeth  
vs apt and disposed to euill, the moꝝe doth  
be theretoꝝe applie and vse the meanes,  
to pꝛouoke and stirre vs vp thereto.

There are two sortes of temptations. Two sortes of  
Temptations,  
outward and  
inward.  
One sorte may bee called outwarde, and  
the other are within. The outward temp-

tations are thus, as when the Diuell, vn-  
der the shadowe oꝝ colour of shewing vs  
a goodly and fayre house, oꝝ a fieide, oꝝ  
some suche like thing, wyl come & geue  
vs a matche, too kinde fire in vs, thus I  
would indeede that that were mine. The  
thing surely in it selfe, cannot be tempta-  
tion, but yet the Diuell blindeth vs there

We must be  
ware of wi-  
thing.

## An exposition of M. Io. Cal.

Men must be  
heedie, circum-  
spect, and reue-  
rent in the vse  
of Gods crea-  
tures.

by, to deceyue vs, if it were possible. When a man shal looke vpon a woman, he may indeede beholde her, (howe faire and bewtifull so euer she be) with a chaste eye: but the deuill will stirre vp thereby a meane, to draw a man to lust, and whoredome. To be short, the creatures of God, howe many so euer of them there be, both high and low, of them selues cannot hurt vs, naye they are profitable vnto vs: but the deuill maketh vs to staye and stande vppon them, to the ende wee may abuse them: insomuch that these things which are profitable for vs, and which we ought to vse, as the singular blessings of God, are so many baites and snares to byng vs to destruction: euen as the Sunne was worshipped of the Pagans and Gentils. It is certainly a very glorious creature, and so profitable, as nothyng more: for we know that the Sunne giueth vs light and hath such force in it selfe, that it causeth the earth to byng forth all fruites for our sustenance and nourishment: and yet men haue made thereof an idoll. Behold howe the deuill, by his subtleties  
and

and craftes, draweth men to destruction.

Nowe the other temptations, of which Inward temptations. mention is made in this place, are within,

in, and they are these wicked appetites

and lustes, which the deuill kindeleth in

vs: for mans harte is as it were a fur-

nace: Let men put coales into a furnace

and afterwarde blowe, behold fire light-

ed and kindled. Euen so muche may be

saide of vs, for wee are readie to receyue

all wicked affections, which are so ma-

ny coales, and then beholde the deuill he

commeth and bloweth thereupon, and

then the fire is in good earnest and tho-

rowly kindled. This concupiscence and

lust then, which the deuill doeth in suche

sorte put into vs, when that it prouoketh

vs and leadeth vs to euil, these are I say,

the temptations, spoken of in this place.

So then, when wee pray vnto God, that

hee leade vs not into temptation, let vs

well marke, that wee haue neede to bee

warranted and defended from all the de-

ceiptes of the deuill: otherwyle we shal-

bee sodeinely caught, and deceiued at e-

uerpe turne. It is so indeede, for

wee are inclyned and readye too euill,

Howe sinne be-  
ginmeth and in-  
creaseth in  
man.

The great  
blindnes of  
mans heart to  
good things  
before regene-  
ration.

## **An exposition of M. Io. Cal.**

and as for good, wee knowe not what it meaneth, vntill suche time as God haue renewed vs, and chaunged vs, as wee haue already declared. But now we demaunde and aske further?

**The Minister.**

But wherefore askest thou of **GOD** that hee leade thee not into euill, seeing that that is an office belonging properly and peculiarly to the Diuell,

**The Childe.**

As God through his mercy preserueth his faithfull people, and suffereth not the Diuell to leade them out of the way, nor sinne to overcome them: so these whom he wyll punishe, he doeth not onely cast of and withdrawe his grace from them, but also deliuereth them to the Diuell, that they may bee subiect to his tyranny, yea he striketh them with blindnes, and giueth them vp into a reprobate minde.

**The Minister.**

Behold here a very hard question: for it seemeth that this request or petitiō is not a greeable to reason: The demaund of **GOD**, that hee place vs not in temptation  
**and**

On the 43. part of the Catech. 77

and doe wee pray hym that hee woulde  
not make vs murderers or whooremong-  
gers: and yet that belongeth vnto the  
Diuell. It seemeth then that in this re-

*Iohn. 8. 44.*

quest there is manifest absurditie, and  
that wee attribute that vnto God, which  
is rather proper vnto the Diuell: for he  
is the father of lying the prince of ini-  
quitie, and the author of sinne. But this  
agreeth not to God: and yet it seemeth  
that men impute even the very fault ther  
of vnto him. Saint James sayeth, that we

*Iam. I. 13. 14*

neede not to goe seeke that without vs,  
which is within vs: for no man is temp-  
ted but by his owne concupiscence and  
luste. To bee shorthe, there is then the

*A fit compari-  
son.*

furnace, as I haue sayde, and the fire:

that is to say, that wee are the furnace:  
or concupiscences, & lusts are the walles,  
and the Diuell kindleth them. And

wherefore is it, that our Lorde Iesus  
Christe teacheth vs to pray on this fashi-  
on to God his father, *Leade vs not intoo*

*temptation:* This altogether gainesay-  
eth his righteousness. True it is, that  
at the first shewe this maner of speache  
seemeth harde: but wee muste come too

## An exposition of M. Io Cal.

Gods secreete  
iudgements  
must be reue-  
renced.

I. Cor. I 3. I 2.

How & whom  
God leadeth in-  
to temptation.

Exod. 9. I 2.  
Rom. 9. I 8.

Gods secreete iudgements, which (to bee  
short and to conclude) we must adoze and  
reuerence, seeing we can not attayne to  
a full and perfect knowledge thereof: for  
this is sufficient, that we knowe in part,  
that which belongeth to our saluation,  
and that God reserue with him selfe the  
rest vntill the last day, wherein wee shal  
beholde him face to face. Nowe we see,  
howe God keepeth his faithfull people,  
and euery one feeleth the same, by his  
owne experience. And wherefore is it,  
that we stande vpright against the deuill  
and his assautes? It is, because that we  
are vpholden by God, for our victorie  
commeth from thence, as I haue already  
saide. Beholde then it is God, that pre-  
serueth vs from the deuils temptations.  
And on the other side, he leadeth them in-  
to temptation, whome hee hath reiected,  
and whom he will not receiue or take in-  
to his protection and safegard. And this  
is the reason also, wherefore it is often  
saide, that God hardeneth a peruerse,  
frowarde, and obstinate harte. At the  
first blushe and appearaunce these mat-  
ters seeme straunge. And also there are

at

at this day varlets and fantastical men,  
who blaspheme, when suche thinges are  
spoken, and would that all this were blot-  
ted out of the holy scripture, & were them-  
selues when we reade that God blindeth  
men, after that he seeth that they are har-  
dened. And is it so: yea indeede: but that  
is attributed to God, as to a iust Iudge.

As if a Iudge sit in his seate, and say: To A familiar and  
plaine example.  
mozowe I will cause a whozemonger to  
bee punished if hee amende not: and yet  
notwithstanding hee letteth hym goe  
on forwarde in his vilainie. If a Iudge  
say so, what reason is there agaynst it?  
So then wee see that there is good rea-  
son, that God stryke them with blindnes,  
that are reprobate and reiected from  
him: wherefore let vs not any longer  
thynke this petition straunge, which we  
make: to witte, that God leade vs not  
into temptation.

It is true, that at the first shewe, this  
goeth beyonde our capacitie and reason  
as I haue already sayde: but wee must  
come thus farre, that Gods iudgements  
are bottomelesse depthes, and so that

God

## An exposition of M. Io. Cal.

Rom. II. 33.

God leadeth into temptatiō, those whom  
it pleaseth him. And after what sort doth  
he perforce this: not onely because that  
euill proceedeth from vs, but also because  
he condemneth them, whom he hath for-  
saken, and reiecteth them, that they may  
be overcome of all temptations. He deli-  
uereth them to Satan, as the hangman  
appointed to put them to death, and the  
executoz of his iustice. Euen as a Judge  
haupng pronounced his sentence against  
an euill doer, wil deliuer him afterwards  
into the handes of the executioner: So  
doeth God deale in this behalfe. Behold  
then howe hee leadeth into temptation  
those, that are not of the number of his  
chilozen, and whom hee hath not in hys  
guiding and gouernment. And therefore  
let vs marke, that if it pleased God to vse  
rigor against vs, it is certaine, that after  
hee hath taken his power from vs, hee  
should not onely leaue vs for suche as we  
are, but hee shoulde deliuer vs into the  
hands and power of Satan. As it is said,  
that he will sende strength of errour, and  
strong delusion. That word is very meeet  
to be weighed, for Saint Paul saith not,  
that

2. Thes. 2. 11.

that he will onely giue vs ouer to the deuill, that hee may abuse and deceiue vs, but he sayth, that he wyll sende strength of errour, insomuch that he shalbe able to execute his pleasure in vs, by his errors and illusions, so that wee shall be, as it were brute beastes. And after that wee shalbe so blinded in our vnderstandings, he wyll drawe vs to unruly and disordered passions, and make vs doe this and that, yea we shall runne after it, and that so farre, as wee shalbe cast downe headlong. And howe doeth he this? It is true that the begynnyng heereof, commeth from the corruption of our nature, which wee byng with vs from our mothers wombe. And then there is the deuill, who kindleth the fire of our lustes: but whatsoever it be, yet so it falleth out, that God woorketh withall: not that sinne or euill should any maner of way be imputed vnto him, but because that by his incomprehensible iudgements, he is able to blinde these men, that are not of the number of his people and of his Church: and therefore it must needs be, that such men shold be vnder the tyranny of the deuill, that he possesse

The corrupti-  
on of mans na-  
ture, the begin-  
ning of euill.

Howe God wor-  
keth in the deed  
of sinne, and yet  
no sinne to be  
imputed to  
him.

27 An exposition of M. Io. Cal.

possesse them, and pull them euery way,  
on euery side, and in euery place, where  
hee shall thinke good him selfe. Now we  
demaund further yet,

The Minister.

What meaneth this clause which fo-  
loweth: For thine is the kingdome, and  
the power, and the glorie, for euer and  
euer?

The Childe.

To put vs againe in remembrance, that  
our prayers be rather grounded vpon God,  
and vpon his almightie power & goodnes,  
than vpon our selues, who indeed are not  
woorthie to open our mouthes to call vpon  
him. And also to teach vs to conclud and  
shutte vp all our prayers, in the praysing of  
his power and goodnes.

The Minister.

When wee haue prayed vnto God,  
that he leade vs not into temptation, the  
meane and way is added, as I haue al-  
ready touched: that is, that he deliuer vs  
from euill; or from the euill one. For as  
we haue alledged out of the eight Chap-  
ter

ter of the Gospell of Iesus Christ accord-  
 dyng to Saint Iohn, if hee deliuered vs  
 not, we should alwayes remaine in this  
 miserable bondage of his. Nowe this  
 hath beene declared in the first place, that  
 our Lorde Iesus Christ hath acquyted  
 and discharged vs before God his father:  
 and next, that he died (saith Saint Paul)  
 to the end that wee might liue, that hee  
 was buryed and rose againe, to the ende  
 that wee might folowe him to the graue,  
 that is in the death of sinne in vs, & lastly  
 in a better lyfe than heretofore wee haue  
 lead. But it behoueth vs daily and deepe-  
 ly to thinke vpon this lesson, and that our  
 Lorde Iesus Christ make vs feeble the  
 fruite of his death and resurrection, and  
 that hee continue to redeeme vs still, to  
 wyte, out of the power of sinne and Satan.  
 Nowe when wee make this prayer, wee  
 say for conclusion, for thine is the king-  
 dome, the power and the glorie, for euer,  
 and euer. Hereuppon wee aske, where-  
 fore this conclusion is added. And there  
 are two reasons or causes of it put down  
 in the answer.

*Iohn. 8. 44.*

*Rom. 5. 15.*

*Rom. 6. 3. 4.*

Our redempti-  
 on must be con-  
 tinuall.

The

Our prayers  
ought to be  
grounded vpon  
Gods glorie,  
goodnes, and  
power.

The first is: that it is don, to protest and declare that all that we haue prayed for before, is not grounded vpon any thyng but the glorie of God, his iustice, and his goodnes, and lastly vpon his soueraigne rule and authoritie. And now it behoueth vs to declare this, as it were by peece meale and particularly, to the end it may be better vnderstood. Let vs put the case that this were not added, to this forme of prayer, enery man might doubt, saying, Alas: shal I be heard of him, whē I haue asked of him myne ordinarie and dayly bread, the forgiuenes of my sinnes, and that he would guide me by his holy spirit? yea seeing that I haue craued more high and excellent thinges of him, to wote, that his name may be glorified, that his kingdom may increase and multiplie daily more and more, till it come to the accomplishment, fulfilling, and perfection thereof: these thinges surmount and exceed all that man hath. And howe may I be sure that I shal be heard? Should we doubt of it. But our Lorde declareth vnto vs that our requests and prayers are not grounded vpon that which wee bring with vs:  
for

for who or what are wee? And what is  
 it that we bring with vs. And though  
 that wee were the best disposed people  
 in the worlde to pray, yet certaine it is,  
 that a man may beholde vs continually  
 altered and chaunged in a minute of an  
 houre. So our request and prayer should  
 bee very weake, and indeede nothing els  
 but smoke, or as a winde that vanissheth  
 (as men say) if it had not an other more  
 strong and assured fundation. And this is  
 the cause, wherefore wee are sent backe,  
 as it were, to Gods glozy, to his infinite  
 power to his might, and to his euerla-  
 sting rule and gouernment. If then  
 wee woulde bee well assured, that our  
 prayers haue not beene vayne, and that  
 we haue not been frustrated of our hope,  
 but that we haue obtained all that which  
 we haue demaunded, let vs come hither.  
 Howe haste thou prayed to God? euen  
 thus, I confesse that hee is almightie,  
 that all power belongeth too him, that  
 my requestes being grounded thereup-  
 on, shall not bee without hauing their ef-  
 fect and accomplishment. And thus  
 much for the first reason which is allea-

Two good fi-  
 gures to ex-  
 presse howe vn-  
 effectual prayers  
 are, which are  
 grounded vpon  
 men.

Prayers right-  
 ly made shall not  
 want their ef-  
 fect.

ged in this place,

Prayers made  
and not Gods  
glory onely re-  
spected therein  
are vayne.

Now the second is, that we learne  
alwaies to conelude and shut vp our pray-  
ers with thanksgewings. Therefore whē  
wee haue to pray vnto God, let vs make  
continually this final conclusion, y God  
may be glorified. For without that, all  
our prayers shalbe nothing but puffs of  
winde, neither shall there be any order  
therein, or marke whereon a man ought  
to stay himself. There shalbe nothing  
founde therein, but a light and flying  
affection, vnlesse wee pray to God, that  
it woulde please him, alwayes to shewe  
vs this grace, that we may desire, that he  
may bee honoured, and that such prayes  
may be yeelded vnto him, even as hee de-  
serueth. And thus much concerning  
the seconde reason, whiche wee haue to  
mark out of this speech, where it is said  
that the kingdome belongeth vnto god,  
& the glory for evermore, to the ende that  
in confessing alwaies, our poverities and  
our fautes, wee leaue not for all that,  
whatsoever fail out; too pray vnto him.  
And why so? because that if wee enter  
into our selues, wee shall desire nothing  
but

The confession  
and feeling of  
our sins should  
not hinder vs  
from prayer,  
but rather pro-  
mote vs thereto.

on the 43 part of the Catech. 89

but that Gods kingdome may increase, that his power may be known, that his will may bee doone, that his glory may shine forth in the midst of vs, & we may comfort our selues in his goodnesse, in his righteousnesse, and in his mercy. Otherwyle there is no doubt, but that wee shalbe worse then brute beastes, or like vnto poore fearefull and astonished people, that is, nothing else but crie and howle, and yet knowe not wherefoze: but that wee may thrust forward our prayers continually to this marke, that God may be glorified, and praised: for when wee shall seeke the aduancement of his kingdome, that is to saye, that hee may haue rule and authoritie ouer vs, and that wee may peeld him the homage and seruice, that he deserueth and requieth, then shall our prayers be rightly ruled and ordered.

How and when  
our prayers bee  
well ordered &  
framed.

Now we wyl fall down before the maiestie of our good God, acknowledging the infinit faults and offences, for which wee are blameworthy: praying him also to make this doctrine so effectuell and powerfull in vs, that it may make

An exposition of M. Io. Cal.

Two generall  
ends of the do.  
ctrine of God,

vs alwayes to submit our selues too his  
setuice and obedience, and that it may  
stande vs in steede to confirme in vs the  
grace of his adoption, which hee hath  
wrought in vs, that so we call vpon him,  
as our father, in more greater boldnesse  
then heretofore, and shew, that it is  
not in vaine, that wee demaunde that he  
leade vs not into temptation, neither  
geue vs ouer to Satan: but that he wold  
gouerne vs by his spirite, and geue vs  
strength and power to resist, yea to ouer-  
come the Diuell, and the lustes of our  
owne flesh. And that hee woulde not  
onely shewe this grace and fauour  
to vs, but to al the people and  
nations of the  
earth. &c.

7 DE 64

*God be praised nowe and  
euer, So be it.*

I pray thee (gentle Reader) to haue an eye  
to the Marginall notes, and referre them  
to their right places : and also to correcte  
thy booke from these faults following, and  
afterwardes to reade with iudgement too  
thy profite and comfort.

Folio 6. Pag. 2. Line 12. For abroad, reade aboard.  
Fol. 9. b. line 22. For vve the, reade vve must not the.  
Fol. 13. b in the margent, for de sacro Basil, reade de  
sacro Baptist. Fol. 18. b line 6 for is said, reade it was  
said. Fol. 20. b. line 22. for accept, reade except. Fol. 23  
a. line 19. for imperfection, reade perfection. Fol. 24.  
b. line 3 for vvinne, reade conuince. Fol. 29. b. line 18  
for confirme, reade conforme. Fol. 31. b line 8 for crea-  
tion, reade nation. Fol. 34. a. laste line, for sufficiently,  
reade stisly. Fol. 39. a. line 25. for sinnes, reade sinner.  
Fol. 39. b. line 9. for vvorde, reade, corde, Fol. 40. b line  
19. for debated, reade cast dovvne. Fol. 41. a. line 3. for  
makers, reade vvoorke. Fol. 41. a. line 12. for one,  
reade doone. Fol. 42. b. line 24. for beasly, reade beasts.  
Fol. 50. b. line 10. for at time, at that time. Fol. 59. a  
line first, for dead, reade death. Fol. 63. a. lin 22. for his  
reade this, and b. line 23. for in it, reade in vs.



Imprinted in London  
*at the three Cranes in*  
the Vintree, by Thomas  
Dawson, for George  
Bishop, 1580.

7 DE 64

